

**¶ Here begyneth the prologue of the first booke of Esope:**



Romulus sonne of Tyber of the cytye of Attyque greetynge Esope  
man of Grece subtyll and ingenyous terryeth in his fables how  
men ought to kepe and rule them well And to thende that he sholde shewe  
the lyf and cusiunes of all maner of men he induceth the byrdes the tre  
es and the bestes spekyng. to thende that the men may knowe. wherfore  
the fables were founde In the whiche he hath wryton the malysse of euyl  
people and the argument of the improbes He terryeth also to be humble &  
for to vse wordes And many other apyte ensamples rehercyd and declared  
herafter The whiche I Romulus haue translatyd oute of grekes tongwe  
into latyn tongwe The whiche if thou rede them they shall sharp thy wyte  
te and shall gyue to the cause of ioye.

**¶ The first fable is of the corke and of the precious stone.**

**a** So a corke ones brought his pasture in the donghyll he found. a  
precious stone to whome the corke sayd. ha fayre stone a preciose.  
thou arte here in the fylthe & if he by despyeth the hadde found. the as I ha  
ue he sholde haue take the by a sett the agayne in thy first estate. Put in  
bayne I haue founde the for nothyng I haue to doo with the: ne good  
I may doo to the ne thou to me.

And this fable sayde Esope's



them that redde this booke for by the corbe is vnderstonde the foole why  
 he retcheth nat of Sapience ne of wysedome Lyke as the Corbe by the  
 precious stone And by this stone is vnderstonde this present Boke

**T**he secronde fable is of the wolf and the Lambe.







¶ That despyeth to haue other menys goodes ofte he lesyth his owne wherof Esopeth telleth such a fable: In tyme past was a dogge that went ouer a brydge and helde in his mouth a pce of fleshe And as he passed ouer the brydge he perceyued the shadowe of hym and of his pce of fleshe within the water And he weying that it hadde be a nother pce of fleshe forthwith he thought to haue take it And as he opened his mouth the fleshe fell in the water and thus he lost it And right so it is of many one for whanne they thynke for to robbe other they lese theirowne propre goodes: wherfore for the loue of a dayn thing men ought nat to lere that whiche is certayn.

¶ The vi. fable is of the Lyon the cowe the goote and the shepe.

m m say comonly that it is nat good to cte ploumes with his lowde Ne to the poure it is nat good to haue partage and diuision with hym whiche is ryche and myghty: wherof esopeth telleth such a fable The cowe the goote and the shepe went ones on huntynge a chase with the Lyon and toke an herte And whanne they went to fete the part the Lyon sayd: "to them My lordes I late you wete that the first part is myne bicause I am your lord: The seronde bicause that I am stronger than ye be The thirde bicause I ran more swifter than ye dyd And who soeuer toucheth the fourte parte he shall be my mortall enemye.

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And thus he toke fro them the hert And therefore this fable sheweth that the  
poure sholde nat to hope felawshyppe with the myghtye. for he is neuer  
feythfull to the poure:



**T**he seventh fable is of the thief and of the sonne  
A man is chaungyd by nature but of an envys man may well  
come and issue a worse than hun selve wherof Esop tellith surse  
a fable A thief hadde the fest of his weddyng And his myghthours came  
there as the fest was holden and wourshyppen. and bare honoure to the  
thief And as a wyfman sawethat the myghthours of this thief wer ioyful  
and gladd he sayd to them. ye made ioye and gladnesse of that. wherof  
ye shulde wepe: take hede thanne to my wydes and understonde your ioye  
The sonne wolde ones be marryd But all the nations of the worlde  
were agaynst him And prayd iupiter that he shulde depe the sonne fro wed  
dyng And iupiter demaundyd of them the cause why they wolde nat ha  
ve him to be weddyd The one of them sayd Iupiter thou knowest well e  
how ther is but one sonne and yet he dremnyth so all And if he be marry  
ed and haue any chyldren they shall dystrope all synde And therfor this  
fable sheweth how we ought nat to be triouph of envys felawshyp:



**The viii fable is of the wolf and of the crane**

**W** Ho soeuer dothe any good to the cruell man he spinneth as Esop  
 pe sayth for of any good whiche is done to the cruell cometh noo  
 prouffyt wherof Esop rehercyth to be suche a fable A wolf etc and deuo  
 ryd. a shepe of whos bones he hadde one in his throte which he coude nat  
 haue oute and sore it gryndy him Thenne went the wolf and prayd the  
 crane that she wolde drawe oute of his throte the bone And the crane putte  
 in her longe necke into his throte and drawe out the bone wherby the wolf  
 was hoole And thenne the crane demaundyd of him her payement or sa  
 lary And the wolf answeryd thou arte wise Unkonnyng and can no go  
 de Remembryng the good that I haue don to the for whan thou hadest  
 thy necke within my throte If I wolde thenne I myght haue eyn the  
 And thus it apperthe by this fable how that noo prouffyt cometh of that  
 good whiche is doon to an cruell felawe.





**T**his fable folowynge maketh mention of the two byches  
how that one logyd that other in tyme of her lyttryng



**I**t is nat gode to gyue credence and belyue to the saynges of flatter-  
ers forby thei swete wordes they deceyue the gode folke a pytefull  
wherof Esopethenyshe to be suche a fable Ther was upon a tyme a byt  
the whiche wold sayue lyttre and be deliueryd of her yonge dogges. and as

me into the house or habitacion of a nother bytche And prayed her by swe  
te wordes that she wolde lene to her a place where as she myghte lytte her  
yonge dogges And that other bytche lenyd to her. her betrand and her hou  
se wenyng to doo well And whanne the bytche hadde lytted her lytel dog  
ges the gode bytche sayd to the othere that was tyme that she shulde go and  
departe oute of her house And thanne the bytche and her yonge dogges ran  
vpon the othere and bore and cast her oute of her owne house And thus for  
gode many one hath hurte and damage agayn And so ofte the gode man  
lese their goddes by the deception and flattery of the cruel & peruerse people.

¶ The tenth fable is of the man and the serpent



¶ That lenyth and helpyth the cruel men synneth for after that men  
haue doon to them some good they hurte them after ward. for as  
men saye comonly If ye kepe a man fro the galshous: he wolk runt soue  
you after. wherof Esopeth rehercyth to be suche a fable. ¶ A man  
was somtyme whiche fonde a serpent within a byne & for the grete wynter

and froste the serpent was harde and almost dede for colde wherof the gode man pyed and toke and bare her into his house and leyde her before the fyre and so moche he dyd that she came agayne in her strength and began And thanne she beganne to crye and wepyllen aboute the house and trouwe the good wyf and the chylde. wherfore this goodman wold have hadde her oute of his house And whanne he thought to have taken her she sprang after his necke for to have strangled him And thus it is of cruel folke whiche for the good done to them they yelde agayne cruel and deerye to them whiche have hadde pyte on them And therfore their fellowshippe is nother gode ne byll

**The vii. fable is of the Lyon and of the ass**



• If then whiche moche other scope referrythe suche a fable There was an ass whiche mette with a lyon to whom he sayd my brother godd save the And the Lyon shakyd his hede and with grete payne he myght holde his courage to have forth with devouryd him But the Lyon sayd to him selue It behoueth nat that terte so noble and so sayr as my ne bery to tounge me to byte suche a soule best for he that is wyse muste nat hurte the fooler ne take hede to his wordes But let him go for such as he is.

**The vii. fable is of the two ratles**





6 Better worth is to lyue in pouerte surely than to lyue ryche be-  
 yuge cupr in daunger wherof Esopeth telleth suche a fable There were ii  
 rattes wherof the one was grete and fatte and helde him in the sellar of a  
 ryche man And the other was poure and lene On a day this grete rat wel-  
 to sport him in the felde and mette by the waye the lene ratte of the whi-  
 che he was reserued as well as he coude in his poure cawern or hole and  
 gaue him of suche mete as he hadde Thanne sayd the fatte rat come thou  
 with me and I shall gyue to the well other metes he went with him in-  
 to the towne and entryd bothe into the sellar of the ryche man the whiche was  
 full of all goodes And whane they were within the grete rat presentyd  
 and gaue to the poure ratte of the delicious metes sayng thus to him. Be  
 merry and make good there and ete and drynke ioyously and as they were  
 etyng the boyllet of the place came into the sellar & the grete ratte fled anon  
 to his hole and the poure ratte wyft nemyt whither he shoulde goo ne flee.  
 But hydde hym behynde the doore with grete fere and drede And the  
 boyllet turnyd agayne and sawe him nat And whanne he was goone the  
 fatte ratte came oute of his cawern or hole And callid the poure ratte.  
 Whiche yet was shakynge for fere and sayd to him come hydre and be nat

asfeti and as much as thou wilt. And thence the poure ratte sayd to  
 him for goddes sake let me goo out of this celar for I hadde leuyt it for  
 me come in the felde & lyue surely than to be caryd in this tument. for  
 thou art here in grete doute & lyuest nat surely And therfore is it better to  
 lyue poverly and surely than to lyue richly and without suraunce.



Of the purssant and myghtye must doute the feeble & sope re  
 scrypt to be surche a fable There was an eagle whiche came there  
 as yonge fowes were and toke awaye one of them & pauer it to his yonge  
 eagles to fede them with The sope went after him & prayed him to restore.  
 and gyue him agane his yonge sope And the eagle sayd he wolde nat for  
 he was ouer him lord and master And thence the fox full of shrewdnes  
 and of malice beganne to putte to gydder grete habundaunce of strawe  
 rounde aboute the tree wherupon the eagle and his yonge bydes were in  
 their neste and byndelyd it with fyre And when the smoke & the flambe  
 beganne to ryse upward the eagle feryng the deeth of her yonge bydes resta  
 red the yonge sope to his moder.

**The xliiii: fable is of the eagle and of the ewe.**

Whanne a man hath lost his dignyte or offyce he must leue his fir-  
 ste audacyte or hardynes to thynke that he be nat myrtyd a moe-  
 dyd wherof Esape shewyth vnto vs suche a fable ¶ There was a Lyon  
 whiche in his youthe was fyre and moche outrageous. And whanne he  
 was comen to his olde age there came to hym a wylde boxe whiche wryth  
 his tethe rent and brast a grete pyere of his body and awengyd vpon hym  
 of the wronge that the Lyon hadde done to hym before that tyme ¶ Af-  
 ter came to hym the Dole whiche smote and hurte hym wryth his hornes:  
 And also an asse came whiche smote him in the forche with her feet: by  
 maner of vnyndycation And thenne the Lyon beganne to wepe saying wy-  
 thyn hym selue in this maner. Whanne I was yonge and verryous euery  
 one doubtyd: and ferd: me And now that I am olde and feble and ny-  
 gh to my deithe none holdeth ne fettythe oughte by me but of euery one I  
 am setten abake And bicause that now I haue lost bothe vertue a stren-  
 gith I haue lost al good: and worshyp ¶ And therfore this fable admo-  
 nyssheth many one whiche ben enshaimed in dignyte and worshyp shew-  
 ynge to them howe they must be meke and humbe for he that gettyh no  
 frendes ought to be doutous to fall in suche perylls.

¶ The xvii. fable is of the asse and of the yonge dogge.





11 One oughte to entrempte him of þe whiche he can nat doo wher  
 of Esop trieth such a fable of an asse whiche was in the hous  
 of a lord whiche had a lytell dogge whiche he loupd well and etc. Up  
 on his table And the lytell dogge cheryd and lepte vpon his go vne and  
 to all them þe were in the house he made chere wherfor the asse was en  
 uous & sayd in hun selue If my lord & his menpe loue this myschaunt  
 best þe maketh chere on them By greter reason they must loue me if I ma  
 be chere to them And therfore fro hensforth I shall take my dysport and  
 shall make iope & playe with my lord & with his meryny And as thasse  
 was in this thoughte & ymaginacion It happyd that he sawe his lorde.  
 whiche entryd into his house The asse beganne thanne to daunce. and to  
 make chere and to synge with his swete voyce & approchyd him self to  
 ward his lord & lepte vpon his shuldres & beganne to synge and to syde  
 him The lord thenne began to crye oute with a hygh voyce and sayd Le  
 te this foule and paylar whiche hurteth me so soie be bete and putte a  
 waye The lordes seruauntes thenne tooke grete flauis. & began to smyte  
 vpon the poure asse & so sore bete him that after he hadde no corage to da  
 ce. And therfore noman ought to entrempte hun selue for to doo a thyng  
 whiche by hun is impossible to be done.

The viii: fable is of the Lion and of the Ratte



as the fable by the

e He myghte and puyssant must forgyue the feble for often the lyt-  
 tell may well proue ayde & helpe to the grete wherof Esopeth rehereth to vs  
 suche a fable of a Lyon whiche slepte in a forst & the ratter disposed hym  
 aboute hym It happed that the ratter went vpon the Lyon wherfore the Ly-  
 on awoke & with his clawes he tooke the ratter And whan the ratter saw her  
 thus taken she sayd to the Lyon Wy lorde pardonne me: for of my dethe  
 nought shall ye wyne for I supposed nat to haue doon to you any dis-  
 pleasure I haue thought the Lyon in hym selue that no wysshyppe it we-  
 re to putte her to dethe wherfore he grauntyd his pardonne and lette hym  
 goo After this it happed so that the same Lyon was take in a trappe &  
 as he sawe hym thus caught and taken. he beganne to crye and make so-  
 rowe And than whan the ratter herd hym crye he approched and deman-  
 dyd of hym wherfore he cryed And the Lyon answered to hym first tho  
 nat how I am take & bounde with this gyne The ratter sayd the ratter  
 to hym Wy lorde I woll nat be vnsynde but curre I shall remembre the  
 grace whiche thou hast doon to me And if can I shall nowe helpe the.  
 The ratter than began to byte the corde & so longe he gnawed thereon tyl  
 that the corde brake & the Lyon escappyd Wherfore this fable teachyth how  
 a man myghte ought nat to dyspryse the lytell for somtyme he that can  
 nat hurte yet at a nede may gyue helpe to a grete.



**T**he xij fable is of the myllayn whiche was seke and of his moder.

**E** that curst doth curst ought nat to suppose ne have traste that his prayer in at his nede shalbe herde Of the whiche thyng E sop sheweth to be such a fable. Of a myllayn whiche was seke somoche that he had no truste to recouer his helthe And as he sawe hun so beset with feblenes he prayde his moder y she sholde praye vnto the goddes for him. And his moder awy weryd hun wip sone thou hast so greatly offendyd and blasphemyd the goddes that nowe they wold auenge them on the for thou prayest nat to them by pyte ne by loue but for doloure and drede for he whiche ledyth curst lye. and that in his curst desynge is obstinate ought nat to haue hope to be deliueryd of his curst for whan one is fallen into cypre mate of his sedenesse Thanne is the tyme come that he must be payd of his werkes and dedes for he that offendeth other in his prosperite whanne he falleth into aduersite he fyndeth no frendes.

**T**he twentye fable maketh mencion of the swa  
lowe and of other byrdes.





**E** that bylaryth nat good counseyll. may nat sayll to be curll  
 counseyll wherof Esope retheryth to be iuche fawle of a plogh man whi  
 the sowen lynesde And the swalowe seynge that of the same lynesde men  
 myght make nettes and gynnes went and sayd to all other byrdes Come  
 with me ye all a lere be plucked up all this for if we lue it growe the la  
 bourer shall make gynnes and nettes to take be all All the byrdes dis  
 prayced his counseyll And than the swalowe seynge this went and herbo  
 red her in the ploughmannes house And whanne the flaye was growen  
 and plucked up the labourer made gynnes & nettes to take byrdes wher  
 with he toke every day many other byrdes and broght them unto his hou  
 se To the whiche byrdes the swalowe thanne sayd I tolde you well e  
 what that shulde hape therof. wherfore men ought nat to dispraise good  
 counseyll.

There synnyseth the first Booke of Esope And begynnyth  
 the Registre or table of the secounde Booke of Esope

- T**he first fable is of the frogges and of Jupiter.
- T**he secounde fable is of the dours the mlayn & of the sparhaude
- T**he thridde fable is of the dogge and of the chere
- T**he fourthe fable is of the sowe and the wolf
- T**he fyfthe fable is of the whiche shode
- T**he septe fable is of the wolf and of the lambe
- T**he seynthe fable is of the olde dogge and of his master
- T**he viii fable is of the harrs and of the frogges
- T**he nynte fable is of the wolf and of the gote
- T**he tenth fable is of the poutre man and of the scrppnt
- T**he xi fable is of the herte the shepe and of the wolf
- T**he xii fable is of the ba de man ond of the flye
- T**he xiii fable is of the fope and of the stoude
- T**he xiiii fable is of the wolf and of the dede mannyys hede
- T**he xv fable is of the Jape and of the perorde
- T**he xvi fable is of the flye ond of the owle
- T**he xvii fable is of the aunt and of the flye
- T**he xviii fable is of the wolf the fope and the ape
- T**he xix fable is of the man of the wescit
- T**he xx fable is of the ope and of the frogge



iii fin

**There foloweth the prologue of the secounde booke of esope:**

Aske maner of fables been founde for to shew folkes what maner  
of thyng they shall ensue and folowe And also what maner of  
thyng they must and ought to lawe and styre for fable is asmoche to saye  
in poetrye as wordes in theologie And therfore I shall wryte fables for  
to shewe the good condicions of the good men: for the lawe hath been  
gyuen for the trespassours or mysdoers And because the good and iuste  
be nat subgette to lawe as we synde and rebe of all the atheniens whi  
che synned after the lawe of synde. and also they synned at theyr synnetye  
But by theyr wyll wolde haue demaundyd a synge for to punyshe all  
the cypyl But because they were nat accustomyd to be resourmyd when  
any of them was corrected and punysshed they were greivly troublid as  
theyr newe synge made iustice for because that afore that tyme they had  
never be vnder no manys subiectione and was grete charge to them to  
to be in scrutudie. wherfore they were frouisfull that cypyl they had dema  
ndyd any synge Agaynst the whiche Esope retherryth surche fable which is  
the first and founaste of this secounde booke:

**The first fable is of the frogges and of Iupiter:**




*And the same is told in the fable*

*of the  
frogs and  
Jupiter*

11 D thinge is so good as to yu e iustly & at lyberte: for fredome  
 and lyberte is better than any golde or syluer wherof Esop res-  
 heryth suche a fable There were frogges whiche were in dyches and ponds  
 des at theye lyberte They all to gyddre in one made a request to Jupiter  
 that he wolde gyue them a spyng And Jupiter therof began to muryafl  
 and for theye spyng he cast to them a grete pyere of wode whiche made a  
 grete sowe in the water wherof all they had grete dede & fete And after  
 they approched to ther spyng for to make to hun obeyfance. And whan  
 they perceyued that it was but a pyere of wode they turnyd agayn to Ju-  
 piter prayng him swetly that he wolde gyue to them a nother spyng And  
 Jupiter gaue them the heron to be theye spyng. Thanne the heron entred  
 the water and ate them one after other And whan the frogges sawe theye  
 spyng so deuore them they beganne tenderly to wepe sayng to Jupiter thy  
 ght spyng and myghty god Jupiter Please the to deliuer vs fro the thro-  
 te of this dragon and tyraunt whiche etyth vs one after another And than  
 he sayd to them the spyng whiche ye haue demaundyd shall be your ma-  
 sir for whan men haue that whiche they ought to haue they ought to be  
 ioyfull and glabbe And he that hath lyberte ought to bepe it well for  
 nothpyng is better than lyberte for lyberte shal be well softe for  
 all the golde and syluer of the worlde.







**T**he secounde fable is of the columbes or doves of the byr  
re and of the sparhawk

So that putteth and submytteth hym selue Under the saue garde or  
protection of the cupyl thou ogydest to Understonde and knowe  
that whan he askech ayde and helpe he gettyth none wherof Esopeth rehercy  
the suche a fable Of the doves whiche demaundyd a sparhawk for to.  
betwixt bynge for to kepe them fro the byrre or myllayn. And whanne the  
sparhawk was made byng ouer them he beganne to deuoure them. the  
whiche columbes and doves sayd among them that better it were to suffre  
of the byrre than to be Under the subiection of the sparhawk and to be mar  
tred as we be but therof we be well worthy. For we oure self been cause  
of this myscheyf And therfore whanne men do any thyng they ought to co  
nsider and lobe the ende of it for he doth prudently and wysely whiche tas  
keth good hyde to thende.



**T**he thyrdd fable is of the shep and of the dogge

Hauke that one gyueth any thyng men ought take to hede to þ  
 ende whiche it is gyuen wherof I foper tcherryth suche a fable Of  
 a theef whiche came on a nyght wuthin a manns house for to haue robbd  
 him And the good manns dogge beganne to bark at him And thence the  
 theef cast at him a pyre of brede And thence the dogge sayd to hym  
 thou castest nat this brede for no gode wyll but only to the ende þ I shold  
 holde my peas to thentent that thou mayst robbe my master And therefore  
 it were nat good for me þ for a morsel of brede I shold lose my lyp wher  
 fore goo fro hene o; elles I shall awone awake my master and all his  
 meyne The dogge thence beganne to barke. and the theef beganne to fflye  
 And thus by couetyse many one haue respyced grete gyftes the whiche be  
 cause of theyr deth and to lese theyr hedes. wherfore it is good to con  
 sidre and lode well to what entention the yest is gyuen. to thende that no  
 ne may be betraped through yestes Ne that for any yestes none make  
 some treason ayenst his master o; lord



The fourth fable maketh mention of the foule and of the wolf.

It is nat good to byleue all suche thynges as men may here w<sup>h</sup>e  
 of Esopeth telleth suche a fable of a wolf which came toward a  
 sowe whiche wepte and made sorowde for the grette payne that she felte by  
 cause she made her ponge pygges And the wolf came to her saying Wy su  
 stre make thy ponge pygges surely for ioyously and with good wyl: I  
 shall serue the and helpe the And the sowe sayd than to him. goo forth  
 on thy waye for I haue noo nede ne myster of suche a seruaunt. for as  
 longe as thou shalt stonde here I shall nat despyer me of my charge  
 for other thyng thou despreyst nat than to haue and ete than The wolf  
 therne went and the sowe anon was despyerid of her pygges for and  
 if she hadde byleuyd him she hadde doon a sorowfull byrthe And thus he  
 that folysshly byleuyth folysshly it happeth to him

**T**he fyfte fable maketh mention of the montayn whiche shoke



ryght so it happeth that he that manaceth hath verde and is ferdful  
 wherof Esopeth telleth to vs suche a fable of a hyll whiche by  
 game to trumble and shake bicause of the moell whiche dysyd it And as  
 the folke sawe that the crisse beganne thus to shake they were sore aferyd  
 and dredefull and durst nat well comen approche the hyll. But after  
 whanne they were comen nygh to the montayn and sawe how the moell

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caused this hyl to shafe. Thep doute and drede was countertyd into  
iope and beganne all to laughe And therfore men ought nat to doute al  
folke whiche beyn of grete wordes and manares For some men manar  
en whiche haue grete doubte and fere

**T**he vi fable is of the wolf and of the lambe



He byrthe causyth nat somorhe to grete some frendes as doth the go  
denysse wherof Esopeth reserpyth to be surhe a fable of a wolf whi  
the sawe a lambe amonge a grete herde of goates the whiche lambe soupyd  
a goate And the wolf went and sayd to him this goate is nat thy modre goo  
and seke her at the montayn for she shall noryshe the more swetly and mo  
re tenderly than the goote shall And the lambe aunsweryd to him This  
goate noryssheth me in fiede of my modre for she lenyth to me her pappe so  
net than to any of her owne chyldren And yet more bettre it is to me to be  
here amonge these goates than to departe fro hys and to fell into thy thea  
te for to be deuoured And therfore he is a soule which luyth in suretyme or  
suretyme for to putte him self in peryll and daunger of dethe for bettre is to  
lyue surely and rudely in suretyme than swetly in peryll and daunger:



**The fable is the olde dogge and of his master**



**IN** ought nat to dispraise the auncient ne to blame abade for  
 if thou be yonge thou ought to desyre to come to olde age or an  
 eyente And also thou oughtest to loue and prays the saytes or dedys whiche  
 they haue done in theyr youthe wherof I sope rehercyth to vs surche a  
 fable Of a lord whiche hadde a dogge the whiche hadde be in his youthe  
 of good bynde for ye wote well that of bynde dogges charn and hunte  
 in theyr youthe. and haue grete lust to renne and take the wyld beystes.  
 Thence whan this dogge was come to olde age and that he myght nomore  
 re renne It happyd onys that he lete scape and goo fro him an hare wher  
 fore his master was sorowful & angry & by grete wrath began to bete him  
 The dogge sayd then to him My master of gode scrupre thou yeldest to me  
 euyl guerdoun and reward. for in my youthe I scrupd the full wilk &  
 now by I am come to myn olde age thou hatst a settyst me abade: haue  
 me worpe how in my yonge age I was stronge & lusty And now whan  
 I am bypromen olde & feble thou settyst naught of me And therfore who so  
 doth any goode in his youthe. in his olde age shal nat contynue in the be-  
 stes whiche he possessyd in his yonge age.

The giii fable is of the hares and of the frogges



m On say comonly that after that the tyme goth so must folde goo  
 for if thou magest distinction of the tyme: thou shalt well accorde  
 the scriptures wherof Esopeth telleth such a fable and sayth thus: That  
 he whiche beholdeth the curst of other must haue patience of the curst whi  
 che may come vpon hym selue for somtyme as a hunter chaced through  
 the feldes and wodes the hares beganne to fflye for fere And as they ranne  
 they adressed them into a medowe full of frogges And when the frogges  
 herd the hares then they began also to fflye and ranne fast And than a hare  
 whiche percyued them so fersfull sayd to his felawes Let vs nomore be  
 dredsfull ne doutous for we be nat assone that haue hadde drede for alle  
 the frogges bein in doute and haue fere as we Therfore we ought nat to  
 dyspayre but haue trust and hope to lyue And if some aduersite come vpon  
 vs we must bere it patiently for once the tyme shall come þ we shall  
 be oute of fere and dute of drede Therfore in the vnhappy and vnfornat  
 tyme men ought nat to be dyspayred: but ought curt to be in god: hoope  
 the haue once better in tyme of prosperite for after gret warre cometh gre  
 te peas And after the rayne cometh the fayre wedyr.





**The true fable maketh mention of the wolf and of the hynde**

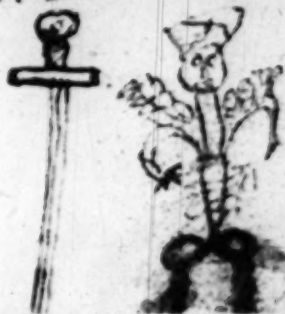


**S** Ode children ought to observe and be careful the commandment  
of their good parents and friends. Wherof Esopeth telleth us  
the fable Of a goate whiche hadde made her yonge hynde And hongre  
toke her soo that she wolde haue gone to the felde for to haue ete som gra  
sse wherfore she sayd to her hynde. **W**hy chylde be ware well that if  
the wolf come hyther to ete the that thou opene nat the doore to him **A**nd  
whanne the goate was gone to the felde came the wolf to the doore And sa  
nyng the goates Esopeth sayd to the hynde **W**hy chylde opene to me the  
doore And thenne the hynde aunsweryd to him **G**oo hens cruell and false  
best for well I see the through the hole **B**ut for to haue me thou saunst  
the booke of my moder **A**nd therfore I shall bepe me well fro openyn  
ge of any doore of this house And thus the gode children ought careful to be  
pe well a putte in their hert and memorie the doctrine and terryng of her  
parents for many one is lost and vndone for lacke of obedience

**The true fable is of the centur man and of the serpent.**



h      E ought nat to be assured. that applpeth him self to do to others  
any currell wherof E sope recyeth suche a fable of a serpent whp  
the wente and came into the house of a poure man whiche lyued. of that.  
whiche fell fro the poure manns table for the whiche thyng happyd  
a grette fortune to this man and became moche ryche But on a daye this  
man was angrye agaynst this serpent & toke a grette staffe and smote at  
him & gretely hurtyd. hym wherfore the serpent went oute of his house: &  
therin came neuw gayne And within a lytle whyle after this man retor-  
nyed: and fell agayne into grette pouerte. And than he knewe þ by fortu-  
ne of the serpent he was bycomen ryche and repentyd. him moche of that  
he smote the serpent And than this poure man went and humbled him be-  
fore the serpent saying to him. I pray the that thou wylt pardoone me of  
thoffence þ I haue done to the. And thannc sayd. the serpent to the poure  
man sithen thou repentyst the so of thy mysde I forgoue it the: But as  
longe as I shall be on lyue I shall remembre me of thy malice for as tho  
hurtst me ones so mayst thou another tyme. Wherfore he that was o-  
nes currell shall curre be presumpd. and holden for curre And if thou men  
oughte nat to presume curre hym by whome they receyue some damage.  
Nor yet to haue suspecte thep gode and true frendes.



The vi fable is of the hert the shepe and of the wolf



¶ The thyng which is promysed by force and for drede. is nat to be holde. wherof Esopeth a fable of an hert. whiche in the presence of a wolf demaundyd of a shepe that she sholde paye a busshell of corne And the wolf commaundyd to the shepe to paye it. And whanne the daye of payement was come the herte came and demaundyd of the shep the corne And the shepe sayd to hym the covenantes and pactions made by drede and force ought nat to be holdyn ne kepte for it was force to me beyng bifore the wolf to promytte and graunte to gyue to the that whiche thou nedyest to me. and therfore thou shalt haue right noght of me. wherfore it is somtyme gode to make promysse of some thyng: for to eschewe greter damage or losse for the thyngs whiche are done by force haue no fidesure.



9 If a tytel cupll may well come a gretter wherof Esope retyeth  
 suche a fable. If a flye whiche pryckyd a man vpon his balde he  
 de And whanne he wolde haue smyte her she flewgh awaye: and thus he  
 smote hem selue wherof the flye beganne to launche And the balde man said  
 ha cupll best thou demaundest well thy dethe if I smote my selue wher  
 of thou laughest and moquiest me But if I hadde hyt the thou haddest  
 be therof slayne And thefore men saye comunly that of the cupll of other  
 men oughthe nat to launche ne scorne But the vnpoys moquyn and scorne  
 the worlde and getteth many cunples for the whiche cause oftyme it hap  
 peth that of a fewe wordes cupll setteth cometh a grete noyse and daunger



The viii fable is of the foye and of the stork.  
 t Thou oughdest nat to doo to other that which thou woldest nat that  
 men shulde doo to the wherof Esope reth. yth su. he a fable. If foye:  
 whiche conuerp. a stork to souper And the foye putte the mete vpon the  
 traunchoure the whiche mete the stork myght nat ete wherof she toke and  
 hadde grete displeaunce And departyd. oute of the foyes house all houn.  
 arpe and went to her loges And bicause that the foye hadde thus begyled  
 her she bethought in her self how she myght begyle the foye. for as men  
 saye It is merite to begyle the begylers. wherfore the stork prayed the

fope to come and soupe with her and put his mete within a glasse: And  
 whanne the fope wolde haue etyn he myght nat come therby but onkye he  
 spryng the glasse bicause he coude nat reche to the mete with his mouthe.  
 And thanne he thought that he was decepted And thanne the fard sayd to  
 hym take of such goodes as thou ganest to me And than the fope right  
 shamefully departyd fro thins. and so with the staffe whiche he made he  
 was bete And therfore he that begyleth other is ofte begyled him self.



**T**hy viii fable is of the wolf and of the dede mannes hede.

**M** Any one been whiche haue grete worship and glorie but no prude  
 ce ne no wysdome they haue in them wherof I fope rehereth su  
 che a fable Of a wolf whiche founde a dede mannes hede. the whiche he  
 tompyd up downe with his foote and sayd ha how sayr hast thou be and  
 pleasaunte And now thou hast in the neyther wytt ne beaute: and yet thou  
 arte withoute hope and withoute thoughte And therfore men ought nat to  
 beholde the beaute and saynesse of the bodye: but also the godnesse of the  
 courage for some tyme men geue glorie and worship to some whiche ha  
 ue nat deseruyd to haue it.

*And the fope begyled the dede*



**C**he ys fable maketh mention of the Jape and of the Pa  
 cokc how none ought to be proude of other mens thynge.





n One ought to were and putte on him the gowne of a nother wher  
 of Esopeth to be sure a fable of a Iape full of Bayn  
 glorie whiche toke and putte on him the feathers of the perow. and wth  
 them he adouryde and arrayed him self well And whanne he was well  
 dresyd and arrayed by his outaurydancer or outwaryng wolde haue  
 gone and conuersyd amonge the perowes and dysprayed all his felaw  
 es And whanne the perowes knewe that he was nat of theyr bynde they a  
 noon pluckyd of all his feathers: and smote and bete him by suche ma  
 ner that no feathers abode vpon him. and he fledde awaye all naked and  
 bare And whanne his felawes sawe hym they sayd to hym. what galant  
 come hyther whare been thy fayre feathers whiche thou hadde but late ago  
 ne Hast thou no shame ne vergoyne to come in ourr compaigne And then  
 ne all the byrdes came vpon hym and bete hym sayng thus to hym If  
 thou haddest been content of thy owne besmentes thou haddest nat come  
 to this bysony Therfore that it nat gode to were another mannyes gowne  
 for suche weren fayre gownes and fayre gyrdels of golde that hasht  
 tith colde at home

¶ The vii fable is of the mule and of the flye



**I** Dine make grete manaces whiche haue noo myght: wherof Eso  
 pe rehercyth suche a fable Of a carter whiche had a charpot or cart  
 whiche a mule drede forthe And bicause the mule went nat fast ynoughe  
 the flye sayd to the mule ha paylyard mule why goest thou no faster: I  
 shall so greatly prycke the that I shall make the to goolyghly And  
 the mule answerd to the flye God bepe and perseue the more froo the  
 wolues for I haue no grete drede ne fere of the But I drede and doubte  
 for my master whiche is vpon me whiche constrayneth me to fulfyll his  
 wyll And more I ought to drede a doute hym than the which art noughte  
 and of no value ne myght And thus men ought nat to sette by them ne  
 doute them whiche be of nod myght ne value

**The viii fable is of the ant and of the flye.**



**I** make bothe and auantynge is Ent Sayngs of  
 of Esope rehercyth suche a fable of the ante or for  
 whiche sturued to gyddre for to wete whiche was  
 bothe And the flye sayd to the formyer Com  
 pare thy selue to me that durst in the byr

at thep table And also I wyffe bothe kynge and quene and the moost fayr  
 er maydens And thou poure and myschaunt best thou art cury within the  
 erthe And thame the founpce awy wyrd to the flye nowe knowe I well  
 thy banke and folpe for thou anamist the of that wherof thou shuldest  
 prayse the for fro all places wher as thou goest or sleepest thou arte hated  
 and putte oute. and synest in grette daunger for assone as the wynter shal  
 come thou shalt dye: and I shal abyde on lyue allone within my chambere  
 or hofe. wher as I depnde and ete at my pleasure. for the wynter shal nat  
 forgve the thy mysdede but shal see the ¶ And thus he that wyll moke  
 and dyspraye some othe he ought first to lode and beholde on him selue.  
 well for men say comonly who so beholdyth in the glas well seyth him  
 self And who seyth hym selue well knowyth him selue And who that kno  
 wyth him self well lytell he prayseth him self And who that pryseth hym  
 selue lytell he is full wyse and sage

¶ The viii fable is of the wolfe the fope and of the ape



¶ into somme curyl fayle or dede. he shall cury  
 and in suspesion of the people And howe be  
 to doo some prouffitable thyng to some:



other. yet he sholde nat be trustyd ne beleuyd wherof E sope tetheth to be  
 such a fable. Of a wolf whiche maade the foy to be cryed before the Ape:  
 And the wolf sayd that the foye was but a theef and a payll ardi and  
 robber of poure folke And thame the foye answeyrd and sayd that he  
 lyed. and that he was a goodi and a trewe man And that he dyd moche  
 goodi and prouffyt And thame the ape whiche was sette as a iuge gaf  
 such a sentence And sayd thus to the wolf Come hyther thou hast nat so  
 fre all that whiche thou demaundest And thou foye I beleue well þ thou  
 hast vsurpyd and robbed some thyng how be it that thou deniest it in  
 thine But for as moche that peas may be betwixte you bothe ye shall part  
 to gyddere your goodi to thende that none of you bothe haue no hool part  
 For he that is wont and accusumyd to robbe and to gnawe wth gret  
 payne he may absteyne or refrayne him selue fro it For one begylat cupre  
 more begyleth an other. And bicause that the ape felt them both gyl  
 ty and suspitous: made theyr difference to be accordyd. and parted half  
 by half And therefore they that been accusumyd to do any fraude deuy  
 se or falshode shall cury lyue right heuily and in suspition:

The xiv fable is of the man and the wolf.



m      En ought well to lobe and beholde the courage and thought of  
 hym whiche dothe good. and the ende wherfore he doth it. wherof  
 Esoperepethsuche a fable Of a man whiche tooke a weasel whiche cha-  
 cede after the rattes within his house And after whan he so hadde take her  
 he wolde haue byllyde her And whanne the poure westell sawe the wrath  
 and furour of her master she cryed to hym mery sayng thus My lord I re-  
 quyre and praye the that thou wylt pardone me And that thou wylt rewar-  
 de me of the grette seruyce whiche I haue doon to the for cure I haue cha-  
 cede the rattes oute of thy house And the man sayde to her. thou dydest  
 nat that for the loue of me but only thou hast done it to fulfyll thy bely.  
 for if thou haddest done it for the loue of me I sholde haue pardoned the  
 And because that thou dydest nat for to serue me but for to lete and adom  
 myn image for that the rattes myght nat ete thou barest it away And so by-  
 cause þ thou arte weged in fatte of myn owne brede thou must rendre and  
 paye to me al thy fatnesse whiche thou hast conquerid a goyn here for he  
 that robbeth shalbe robbed Inquit illud pylatoris pyla luntur for it  
 suffyseth nat to doo well But men must haue good wylle and good con-  
 sideration for to do it for an almes whiche is done for daynglorie is nat me-  
 cryted but dysmeryted wherfore I shall nat pardone the but incontyngente  
 thou shalt dye And for because thou hast deseruyd no mery thou shalt  
 now be putte to deise.



**¶ The vii fable makyth mention of the oye and of the frogge**

**E** He poure ought nat to compare hym selue to hym which is ryche & myghtye As sayth this present fable of a frogge which was in a medowde where she aspyed and sawe an oye which passuryd. She wold make her selue as grete as and myghtye as the oye And by her grete pryde she beganne to swell agaynst the oye And demaundyd of her chyldren if that he was nat as grete as the oye and as myghty And her chyldren answered and sayd: nay modre for to loke and beholde on the oye. It semyth of you to be nothyng And thence the frogge beganne more to swell  
**¶** And whanne the oye sawe her pryde he tradde and thurst her with his fote and brake her beyl:  
**¶** Therefore it nat good for the poure to compare hym self with the ryche. wherfore men say comonly. swell nat thy self to thende that thou brasie nat.

**¶** Here synnysyth the Secounde Booke of Esope And begynneth the registrye or table of the thrydde booke of Esope:

- ¶** The first fable is of the Lion and of the shepherde
- ¶** The secounde fable is of the horse and of the lyon
- ¶** The thrydde fable is of the horse and of the asse
- ¶** The fourthe fable is of the bestes and the byrdes
- ¶** The fyfte fable is of the nyghtyngale and of the sparhawk
- ¶** The syxte fable is of the wolf and the fowe
- ¶** The seynthe fable is of the herte and of the hunter
- ¶** The eyght fable is of Iuno and of Venus
- ¶** The nynte fable is of the woman and of the knyght
- ¶** The tenth fable is of the ponge man and of the pong woman
- ¶** The xi fable is of the fader and of the cruel sonne
- ¶** The twelfe fable is of the serpent and of the mone
- ¶** The xiii fable is of the wolues and of the shepe
- ¶** The xiiii fable is of the wolf and of the wood
- ¶** The xv fable is of the wolf and of the dogge
- ¶** The xvi fable is of the feet the handes and of the mannys beyl
- ¶** The xvii fable is of the ape and of the fop
- ¶** The xviii fable is of the man that kept mules and of the asse
- ¶** The xix fable is of the hert and of the oye
- ¶** The xx fable is of the fallace the lion and of the conuersation



¶ Here begynmeth the thrydde booke of the subtyll fables of esop  
 sope wherof the first maketh mention of the Lyon & of the pastore.



¶ He myghte and purssaint ought nat to be sloughfull. of the  
 benefytes done to them by the lytell and small. And oughte nat  
 also to forgette them but that they may be rewardyd of them And this fa-  
 ble approuyth Esop and shewyth vnto vs of a Lyon whiche ranne af-  
 ter a beest and as he ranne a thorne entryd into his his fote whiche hurte  
 and greuyd him gretly. wherfore he myghte no ferther goo but as well  
 as he coude he came to a shepe herde whiche he kepte his shepe. and began  
 to flater with his taylor shewyng to hym his fote whiche was sore hurte.  
 and woundyd. The shepheard was in grete drede and castyd biforn the ly-  
 on one of his shepe But the Lyon demaundyd no mete of hym for mo-  
 re he desired to be medecyned and made hooll of his fote. ¶ And after  
 whanne the shepheard sawe the wounde he with a nedyl subtylly drew ou-  
 te of his fote the thorne and hadde oute of the wounde all the rotyn fles-  
 she and anoynted it wth swete oyntmentes And anon the Lyon was ho-  
 le And for to render graces or thankes to the shepheard or pastoure the Ly-  
 on byssed his handes And after he retournyd agayn into the hyll of the  
 wood. ¶ And within a lytell whyle after it happyd that this Lyon was  
 taken and conueyd vnto the cite of Rome and was putte amonge the o-  
 ther beestes for to deuoure the myndoers. ¶ Nowe afterwarde it be-

fylle by proesse of tyme That the sayd shepheard or pastoure comynsed  
 a crymynous dede wherfore he was condampned to be deuouryd by the  
 bestes And ryght so as he was cast amonge them the Lyon knewe hym &  
 beganne to beholde on hym and made to hym chere and spekyd hym with  
 his tongue And perscrupyd and kepte hym from all other bestes. Then  
 knewe the shepheard well that it was the same Lyon which he made hole  
 And that he wolde thence recompense him of the good which he had do  
 ne to hym. wherof all the Romaynes were wonderly abasshpd And also  
 wolde knowe the cause of it why he was so cherysshed with the wylde be  
 stes And whanne they knewe the cause they gaue lene to the she  
 pheard to goo home and sente the Lyon agayne into the forst. And  
 therfore this is notarpe and trewe that all maner of folke oughte to reu  
 dre and gyue thankynges grace and mercy to theyr good doers for slou  
 fulnesse is a synne which is moost displaysaunt to god: And hynder or  
 disprouffte to mortall men in erthe.

The secounde fable is of the Lyon and of the houre



howe the houre spend the time

The one ought to eschewe dissymplyng for noon ought to were vp  
 on hym the byrme of the wylf but that he wolde be lyke to hym.  
 for none ought to sayne hym self other than he is As to the reserpyth this  
 fable Of a Lyon whiche sawe a horse whiche ate grasse in a meadow for to  
 fynde some subtiltye and maner for to ete: and deuoure hym. approached  
 to hym and sayd: God begethe my broder I am a liche and withall a go  
 de phisicien And bicause y I se that thou hast a sore foote I am come hy  
 ther for to hele the of it And the horse surwe well all his curyll thought  
 and sayd: to the Lyon my broder I thanke the gretly. and thou arte welco  
 me to me I pray the that thou wylt make my foote hole And thenne the  
 Lyon sayd: to the horse let se thy foote And as the Lyon loked on it the horse  
 smote hym on the fouchebe in suche wyse that he brake his hede and fyke  
 oute of his mynde and the Lyon fell to grounde And soo wonderly he  
 was hurte that almoost he myght nat ryse vp agayne And thenne sayd  
 the Lyon in hun selue I am well worthp to haue had this for he y sercypth  
 curyll curyll curyll comyth to hym And bicause that I dissympled and say  
 ned my self to be a medycyne: where as I sholde haue shewyd my self a  
 grete enmye. I therfore haue reseruyd good reward. And therfore euery  
 body ought to shewe hun selue suche as he is.

The thridde fable maketh mention of the asse and of the horse.





¶ That is well fortunedi and happye and is at the dyspiste of the  
whele of fortune may well fall downe And therfore none oughte  
to dyspraise the poure but oughte to thynke howe the whele of fortune is  
moche doutous as the wyse this present fable of a fayre houre which was  
well harnayshid and aparyd and his sadyl and byrdell garnaysshid  
with golde whiche houre mette with an asse sore laden in a narrowe waye:  
And because that the asse turnyd him nat abake incontinent the houre said  
Unto him ha choise hast thou no shame ne vergone that thou doste ne be  
ryft no worshyppe ne truerre to thy lord. who holdyth now me þ with  
my fote I breke nat thy hede because that thou puttest nat thy self asyde  
and oute of my waye so that I myght passe and go on my way The pou  
re asse answeryd: he sayd to him neuere a word and was sore aserayd þ  
the houre shulde haue bete him wherfore he helde his peas as wyse and sa  
ge and the houre went his waye ¶ And within a lytell while after it besp  
that fortune turnyd his whele vp so downe for this fayre houre became eld  
lene a seke and out of prosperyte he commaundyd that he shoulde be had  
unto the towne And that in stede of his ryche sadyl men shoulde putte and  
setoon his barbe a pauper for to bete dunge to the fildes.

Nowe it  
happyd that the asse whiche was in a medowe etyng grasse percyu'd the  
houre and well knewe hym. wherof he was wonderly abasshyd and mer  
uayld moche that he was thus poure and so lene byromen ¶ And as  
the asse went toward him he sayd ha felawe. where is now thy fayre sa  
dyl and thy ryche byrdell garnaysshid with golde: how arte thou now  
so byromen soo lene and suche a paylard. what haue proffytid to the thy  
grette spertye and pryde and thy grette presumption whiche ones thou shew  
dest to me. Thynke now how thou arte lene and vntyryst And how  
thou and I be nowe of one offyce And thanke the myserable and Enhap  
py houre was abasshyd. And for shame losyd downward and answerd  
neuere one worde. for all his felprate was thenne turnyd into aduersyte

¶ And therfore they that be in felprate ought nat to dyspraise them  
whiche be in aduersite for many one haue ben of grette wel fare and of  
the asse whiche as now be in grette pouerte and aduersyte:

¶ The fourth fable maketh mention of the besles & of the byrde.



Done may doo good to twofordes at ones whiche been contrarie  
 one to that other as rehereth to vs this present fable That upon  
 a tyme the besles made grete warre agaynst the byrdes and soughte every  
 daye to gydder And the barke feryng the wolues: and that the besles shold  
 Baynquyshe and ouercome the byrdes wolde haue holden with the besles  
 and be agaynst the byrdes And whanne the battayl was outcyned: on bothe  
 the sydes The eagle beganne to entre into the battill of the besles by su  
 che a strengyth that wyth the helpe of other byrdes he gaue the felde and  
 Baynquyshe and ouercame the besles. wherfore the besles maade pees  
 with the byrdes and were all of one accorde and of one wyll And for the  
 treason that the barke hadde made she was condempned to nyght for the  
 day and nyght shee but only by nyght and also she was dyspoyled of al  
 her feithers. And wherfore he that wyll serue two lordes contrarie oone  
 to another may nat be goodne trewe And they whiche reynquish and se  
 rve theirowne lordes for to haue a nother stranger a huse is exymy to her  
 lordes been worthy to be punysshed for as the mangery sayynoman may  
 serue bothe god and the dyuyl.

The fableis of the nyghtyngale and of the sparhaue



6 **E** þ oppreſſyth the innocents ſhall haue an euyl ende wherof **E** ſo  
 þe reſeruyth to do ſuche a fable of a ſparhaube whiche þoþi putte  
 hym within the neſt of a nyghtyngale wher as he ſonde the lytel and yong  
 byrdes. The nyghtyngale came and perceyued hym. wherfore ſhe prayede  
 and requyrede hym to haue pyte ouer ſmall byrdes And thenne the ſpar  
 haube auniſwerede and ſayde If thou wyll that I graunt the thy request  
 thou muſt ſunge ſweetly after my wyll and gree And thenne the nyghtyn  
 gale beganne to ſunge ſweetly nat with the hert But with the throte only  
 for he was ſo fylled of ſorowe that otherwyſe he myght nat doo The  
 ſparhaube ſayde thenne to the nyghtyngale This ſonge pleaſyth me nat.  
 And toke one of the yonge byrdes and deuourde it And as the ſayde ſpar  
 haube wolde haue etyn and deuoured the other came there a hunter which  
 þoþi caſt a nette vpon the ſparhaube And whanne he wolde haue ſlyen a  
 waye he myght nat for he was take And therfore he that doth harme and  
 ſettyth the innocents is worthy to dye of an euyl deſte As Laym þoþi þ  
 ſtewe his broder abell:

**T**he ſecond fable is of the ſope and of the wolf.







**F** Fortune helppeth both the good and the euill folke And to al hem  
 whiche he helppeth nat he sendeth euill to them & they that set the  
 malice against fortune ben subuerted & ouerthrowen by her. wherof I so-  
 pe rehereth such a fable Of a wolf whiche hadde assembled to godder a  
 grete prope of mete for to haue spured more despyously wherof the sope  
 hadde grete enuye & to for haue robbed some of this good came vnto the  
 camene of the sayd wolf and sayd vnto hym. Wy godsop by cause that  
 it is longe sythen I sawe the I am in grete heynys or sorowe And also bi  
 cause in longe tyme we haue nat charyd to godder And whan the wolf  
 shewe the malice of the sope he sayd to hym thou arte nat come hyther for  
 to see me ne howe I saye. But for to robbe me. For the whiche wordes the  
 sope was moche angry & went toward a shepherde to whome he sayd.  
 If thou wylt be awaryd of the wolf whiche is enmye to thy herde on  
 this day I shall put him vnder thy handes And the shepherde answered  
 to the sope in this maner If thou do as thou sayst I shall paye the well  
 And thanne the sope shewyd him to the hool wherein the wolf was And  
 the shepherde incontynent went toward the hool & with a spere he bylled  
 the wolf And by this maner the sope was well fylled and refreshed of  
 the good of other But as he turnyd homeward he was deuouryd by dog-  
 ges. wherfore he sayd to him self bicause that right euill I haue doon &  
 euill cometh now to me for synne retourneth euil vpon his master And  
 he that spureth by robbery shall at the last be knowen and robbed.

**¶ The saynthe fable is of the herte and of the hunter**



in c) pryse somtyme that: that shulde be vtuperyd: And often men blame and vtupere that: that shulde be pryse as retyth to Es this fable of a herte To whome it happenyd: so on a tyme that he draunke in a fontayn or well as he dranke he sawe his hede whiche was homyd. wherfore he pryse moche his hornes And as he looked on his legges whiche were longe and small he dysprayed: and vtuperyd: them And as he was dyspraying in the fontayn he herd the bepe and bayling of dogges wherfore he wolde haue fledde awaye in the forst for to haue saued hym selfe But as he sawe the dogges so nygh hym he wolde haue entryd: w<sup>th</sup> in a bushe but he myght nat for his hornes keppe hym withoute And he thanne sayng that he myght nat scape began to say within hym self I haue blamed and vtuperyd: my legges whiche haue bern to me styll and proufytable and haue pryse: my hornes whiche le now the cause of my deathe ¶ And therfore men ought nat to dyspraye that thyng whiche is proufytable nor pryse the thyng whiche is Enproufytable And they ought to prayse and leue the churche & the commaundmentes of the same. )

And dispraye and flye all synne and vice whiche ben unprofitable harmeful  
and damageable

The viii fabie maketh mention of these goddesses Juno &  
Venus and of other wyemen



¶ Efore the goddess and the goddesses men must cure pryse chastite.  
for it is a worshipfull and an honest thyng to any man to hold  
him well content allone But Venus for her dispoite & for to dryue away  
the tyme wolde interprete the sayng of the hemmes. wherfore she demaund  
dyd a henne whiche was in her house. But at that tyme I shall kepe my  
tongue and no fether I shall speke therof for many wise men whiche ha  
ue seue and redde all this booke vnderstonde well all the nature of it.  
And because that it is sprite and honest: and that we all ben bounden to  
kepe the ladies in theyr worshyp and honoure. Also in euery place where  
it shalbe possyble to be we ought to pryse them. we shall nowasse to en  
enquere fether of this mater and hystorie: whiche we shall leue in latyn  
for the grete clerkes and in especiall for them that wyll occupie theyr tyme  
to studie and rede the glose of the sayd. Esop.



**¶** The nyghte fable is of the knyght and of the wydoone



**¶** The woman whiche spurneth in this worlde withoute reproche or blame is worthy to be pryseyd greatly: wherof Esopeth tellyth such a fable of a man and of a woman whiche souerayn moche the other. It happed then by a tropos or dethe the whiche we all must suffer that the sayd man deyed. And as men wolde haue borne him to his graue whiche was withoute the towne there to be buryed. His wyf made grette sorowe and wepte petyously. And whanne he was buryed she wolde abyde styll vpon the graue and lette doo make a tyll lodge or hous theruppon. And oute of this lodge she wolde neuer departe for: no prayere ne saye wordes neyther for any pestes ne for manaces of her parentes. Now it befell in the towne: by a mysdoer was condemnid to be hangyd. And to thende that he sholde nat be taken downe fro the gallows. It was thenne commaundyd: that a knyght sholde kepe him. And as the knyght kept him grette thurst toke him. And as he perceyued the loge of the sayd woman he went to her, & prayed her to gyue him some drynke. And she with good herte gaf him to drynke. And whan he had drouke he turnyd agayn to the gallows ward. This knyght came a nother tyme to the woman for to comforte her.

1. 2. 11. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

And thre tymes he dyd so And as he was thus goyng andi rompyng doub  
 tyng of no body his hangyng man was taken and hadde fro the galhous  
 And whanne the knyght was come agayne to the galhous and sawe that  
 he hadde losse his dede man he was grete abasshed and nat withoute cau  
 se for it was chargyd to hym upon peyne of deith if he were take awaye:  
 This knyght thenne seynghis iugement tourneyd and went agayne to the  
 sayd woman and cast hym at her fete and saye before her as he hadde ber  
 dede And she demaundyd of hym whi frende what wylt thou that I doo  
 for the Alas sayd he I pray the that thou socoure and counseyll me att  
 my grete nede as nowe for bicause that I haue nat septe well my theef I  
 must therfore be put and suffer deith And thenne the womon sayd haue  
 no drede my frende for I shall fynde the manere wherby thou shalt be deli  
 ueryd for we shal take my husbonde and hange him in fide of the theef  
 Thenne beganne she to delue and toke oute of the erth her husbond and  
 at nyght she hangyd hym on the galhous in fide of the other. and sayd  
 to the knyght whi right dere frende I pray the this be septe well secrete for  
 we doo it thyslyl. And thus the dede men haue some whiche make sorow  
 we for them but that sorow is sone done and passyd And they that ben  
 on lyue haue some whiche drede theym but their drede wantyth and fallith  
 whanne they ben dede.

The tenth fablie makyth mention of the pongman and of the  
 comon woman



He autoure that is to wete & sope wetherpeth to be suche a fable of ii.  
 cuples sayng that a serpent entred somtyme within the forge of a  
 smythe for to fetch some mete for her & pier. It happyd that she founde a  
 sple whiche she beganne to gnawe with her teith. Theinne sayd the sple  
 to her If thou bpte and gnawe me yet shalt thou doo to me no hurte but  
 bptyng and gnawpng on me thou shalt hurte thy owne silue for by my  
 strength all the iron is plawpnd by me And therfore thou arte a foole to  
 gnawe vpon me for I tell the that none cupll may hurte ne adanunge  
 another as cupll as he Ne none wperpnd may hurte another wperpnd ne  
 also the harde agaynst the harde shall nat breke eche other: ne two emy-  
 one men shall nat bothe ryde vpon one asse wherfore the myghty and  
 stronge must loue him whiche is as myghty and as stronge as him self  
 is:

The viii fable is of the wolues and of the shepe



Wanne men haue a good shepe and a good defensour or a gode  
 capdayne men ought nat to lue him for he that luyth him re-  
 pentpeth him afterward of it: as to be wetherpeth this fable Of the shepe.  
 whiche had warre & discrecion with the wolues & becausethat the wolues



made to stronge warre agens the shepe The shepe thence toke for her helpe the dogges and the weathers also And thence was the battayll of the shepe so grete and so stronge and fought so bygorously agaynst the wolues. that they putte them to flight And whanne the wolues sawe the strengyth of their aduersaries they sent an ambassade towarde the shep for to trete of the peas with them the whiche ambassade sayd to the shepe in this maner If ye woll gyue vs the dogges we shall sweere vnto you oure faythe & we shall neuer kepe ne holde warre agens you And the shepe answered if ye woll gyue vs your fayth we shall be content. and thus they made peas to gydder. but the wolues bylled the dogges whiche were captyues of the shepe. wherfore whan the lyell and ponge wolues were growen in theyr age they came of eche parte and cowntre and assembled hem to gydder. and all of one accord and wyll sayd to their auncetours and faders. we must cte vp all the shepe And their faders answered thus to them we haue made peas with them Nathelesse the ponge wolues brake the peas and ranne spersly vpon the shepe and their faders after them And thus bicause that the shepe had deliuered the dogges to the wolues why the were theyr captaynes they were all destroyed & deuouryd by the wolues Therefore it is goode to kepe well his capytaine whiche may at neede gyue socoure and helpe for a trewe frende at a neede is bettre than a real me for if the shepe hadde kepte with them the dogges the wolues had nat deuouryd them: wherfore it is a sure thyng to kepe wel the soue of his protectoure and good frende

The viiii fable is of the man and the wood



¶ That gyueth ayde and helpe to his enemye is cause of his death  
 as retyeth this fable of a man whiche made an ape After that he  
 hadde made his ape he askeyd of the trees. ye trees gyue to me a handell.  
 And the trees were content And whanne he hadde made fast his hā  
 drell to the ape he beganne to cutte and thowde downe to the grounde all  
 the trees: wherfore the oke and the asshe sayd if we be cutte it is wel  
 gyft and treason for of oure owne selue we been cutte and thrawn downe.  
 And thus it is nat good to putte him selue into the daungere and subiec-  
 tion of his enemye ne to helpe him to be adammaged: as thou mayst see  
 by this present fable for men oughte nat to gyue the staf by the whiche  
 they may be biten with.

¶ The xv fable is of the wolf and of the dogge



¶ Wherof fredome is a moche swete thyng as Esop rehereth in  
 the a fable Of a wolf and of a dogge whiche by aventure mette to gyde  
 dre wherof the wolf demaundyd of the dogge wherof arte thou so fatte:  
 and so pleisant And the dogge answered to him I haue well lepte my  
 lordes house and haue barkyd after the theues whiche came into the house  
 of my master: wherfore he and his meny gyue to me pleintye of me.  
 wherof I am fatte and pleisant And the wolf sayd thenne to him It is  
 well sayd my broder Certaynly sithen that thou arte so well at thy case  
 & farest so well I haue grette desyre. to dwell with the. to thend þ thou &

I made but one bynet. Well sayd the dogge come on with me if thou wol  
 be as well at thyn ease as am I and haue thou no doute of no thyng:  
**T**he wolf wente with the dogge and as they went by the way the wolf  
 beside the dogges necke whiche was all bare of fere And demaunded of  
 the dogge Whi brother why is thy necke so bare and so shauyn. And tho  
 the dogge answered it is by cause of my grete coler of iron to the whiche  
 dayly I am fastyd And at nyght I am vnbounde for to kepe the house  
 the better Therne sayd the wolf to the dogge. this I myster ne neede nat  
 for I that am in libertye wyl nat be putte in no subiection And therfo  
 re for to fyll my bely I wyl nat be subget And if thou be accustomed to  
 be bounde continue thou in it And I shall lyue as I am wont and ac  
 customyd Therfore there is no ryche gretter or more of value thanne is  
 libertye for libertye is better than all the good of the worlde.

**T**he vii fable folowynge makyth mention of the handes.  
 of the ferte. and of the mannes bely.



**O**we shall one doo any good to an other the whiche can doo no  
 good to his owne self As thou mayst see by this fable of the ferte  
 and of the handes whiche somtyme hadde grete stryf wth the bely saynge  
 all that we can or may wyne with grete labour thou clyst it & yett thou



**T**he seconde fable is of the amycient wepyll and of the ratte

**W**pyte is better than force or strength As reherith to vs this fable  
of an olde wepyll the whiche myght nomore take no rates wher  
fore she was ofte fore hungry and buthought her that she sholde hyde her.  
self within the floure for to take the rattes whiche came there for to ete it.  
And as the rattes came to the floure she tooke and ete them eche one af-  
ter other And as the oldest ratte of all perceyued and knewe her malice:  
he sayd thus in hun selue Certaynly I shall kepe me well fro the. For  
I knowe well all thy malice and falschode And therfore he is wpye.  
that scappth the wpyte and malice of cypyl folde by wpyte a nat by force.

**T**he thridde fable is of the wolf the shepherde & of the hunter.



**N**ow folde shewe them selue goode wordes whiche are full of gre-  
te fantasies as reherith this fable of a wolf whiche fledde by-  
fore the hunter And as he fledde he mette with a shepherde to whome he  
sayd My frende I pray the that thou tell nat to hym what foloweth.  
me whiche way I am gone And the shepherde sayd to him haue no drede  
ne feere no thynge for I shal nat accuse the for I shall shewe to hym a no-  
ther waye And as the hunter came he demaundyd of the shepherde if he  
hadde sene the wolf passe And the shepherde be the with his hede and with  
his eyen shewyd to the hunter the place where the wolf was. & with the  
hande and the tongue shewyd all the contrarye And incontynent the hun-  
ter

let vnderstand him well And the wolf whiche perceyued that of the say  
nerly maners of the shepherde fledde away And within lytell whyle after  
the shepherde encountred and mette with the wolf. to whome he sayd pay  
me for that I haue seple the sheete And thence the wolf answered. to  
him in this maner I thanke thy sheete and thy tonge and nat thy heed  
ne thyn eyn for by them I sholde haue be betrayed if I hadde nat fledde  
away And therefore men must nat trust in him that hath two faces and  
two tonges for suche folde is lyde and semblable to the scorpyon whiche  
anoynteth with his tonge and preyeth soke with his tayle

The fourth fable maketh mention of Juno the goddess:  
and of the peroe and of the nygtyngale



¶ Every one ought to be content of bynde and of such good as god  
hath sent vnto him wherof he must vske iustly As is referred to be  
of a perorde whiche came to Juno the goddesse and sayd to her I am he  
tyr and sorowfull because I can nat synge as well as the nyghtyngale for  
every one morneth and fromyth me because I can nat synge And Juno  
wolde comforte him and sayd Thy sayer fourme and beautie sayer and  
more doughty and of greiter prayse than the songe of the nyghtyngale  
for thy sethers and thy colour ben resplendysing as the precio<sup>us</sup> emerauld

And ther is noo byrde lyke to thy fathers ne to thy beaulte. And the perol  
 sayd thanne to Iuno all this is nought. syth I can not syng. And thene  
 Iuno sayd agayne thus to the perol for to contente hym. This is in the dis-  
 posicion of the goddess. whiche had gyven to cyther of yow one proppete.  
 & one vertu. suche as it pleaseth them. As to the they have gyven strengthe.  
 to the myghtyngale fayre and playsaunt songe. And so to alle other byrdes  
 wherfor every one must be content of that. he hath. for the myserable a  
 waryouns. the more goodes he they have the more they desyre to have.

**T**he 3 fable is of the panthere and of the bylaine



Very one ought to do wel to the streanger and forgue to the my-  
 serable. As referred this fable of a panthere whiche fylle in to a pit  
 And whan the bylaine or choultes of the cottry sawe her somune of them  
 beganne to Smyte on her. and the other sayd pardone and forgue her.  
 For she hath hurted noo body. and other were that gaf to her breed. And  
 another sayd to the bylaine. Beware ye wel that ye sle her not And by cau-  
 se that they were al of dyuerse wyll everychone of them wente and retour-  
 ned home agayne wenyng that she shold deye wythin the sayd pit But syth  
 and syth she clummed vp. and wente to her hous agayne. and made her  
 to be well mederyned. in so moche that soone she was all hole.



And within a while after she haunge in her memorye the grete iniurye þe had be done to her came agayne to the place where she had be hurtte and sore bett. and begonne to sylle and sleer all the beestes whiche were there aboute and put the shepherdes and swynherdes and othre whiche kept beestes all to flyght. she brente the Loue. and many othre euyl and grete harme she dyd there aboute. And whan the folke of the contrey sawe the grete domage that she dyd to them. they came toward her. prayenge that she wolde haue pyte on them. And to them she answered in this manere I am not come hyther to take vengeance on them whiche haue had pyte and mysferynde of me: but onely on them that wolde haue slayn me. And for the wyse and euyl folk I recyte this fable: to thende that they hurte noo body: for yf all the bylde hadde had pyte. the one as the othre of the poure Panthere or serpent whiche was straunger and mysferynde. as moche as she was fallen in to the pyte: the forsayd euylle and domage had not come to them.

**C** Bi fable is of the bochers and of the whethers



þanne a lynngag or spyder is indifferent indurysyon. not spakly they shal doo ony thyng to theyr salute. As referrith to be this fable. Of a bocher whiche entred wyth in a stable full of whethers. And after as the whethers sawe hym: none of them sayd one word. And the bocher tode the fyrst that he founde. **T**hanne the whethers spake all to

gyder andi sayd lre hym doo what he wyll: And thus the bocher tooke  
 them all one after another sauf onely one. And as he wold haue taken the  
 last. The poure whetther sayd to hym. Justely I am worthy to be take: by  
 cause I haue not holpen my felawes. for he that wyll not helpe ne con-  
 foite other. ought not to demaunde or aske helpe ne comfoite. for Ver-  
 tue whiche is bynd is better than vertue separate.

**T**he vii fable is of the fawboner and of the byrdes



he wyse ought euer to hepe and obserue the good counseyl. And in  
 noo wyse they ought not to doo the contrarpe. As rehereth to vs  
 this fable. Of the byrdes whiche were hopefull and glabbe: as the crym-  
 temps came by cause that theyr nestes were theine al couerd wth leues.  
 And Incontinent they beheld andi sawe a fawboner whiche dressyd andi  
 leyd his laces and nettes for to take them. And theine they sayd all to gy-  
 der ponder man hath pyte of vs. for whan he beholdeth vs he wepeth:  
 And the partyche which had experymented and assayed all the deccytes of  
 the sayd fawboner. said to them. Hepe yow alle wel fro h sayd man a flee  
 hygge in to the ayer. for he seketh nothynge but the manere for to take yow  
 for yf he toke yow: he shall ete & deuoure yow. or to the market he shal be  
 re yow for to be sold. And they h byscuyd his counseylle were saued. andi  
 therfore they whiche byleue goodi counseylle are delpytred oute of theyr  
 perple: & they which byleue it not ben euer in grete daunger.

**¶ The viii fable is of the trewe man of the lyar and of the apes**



**¶** In the tyme passyd men preyed more the folde full of lesynges & falshebe than the man ful of trouth. the whiche thyng regneth gretefully vnto this daye. As we maye see by this present fable. of the man lyar. whiche wente bothe to gyder thourgh the contrey. And so longe they wente to gyder by theyr Journeyes. that they came in to the prouince of the apes. And the synge of the apes made them bothe to be taken and brought before hym. And he thus bringe in his Royall mayeste. where as he satte by he an Emperour. and all his apes aboute hym. as the subgettes ben aboute theyr lord. wolde haue demaunded. and in dede he demaunded to the lyar. who am I. And the lesynges maker and flatterer sayd to hym thou arte Emperour and synge the sayrest creature h is in erthe. And after the synge demaunded of hym agayne. who ben these whiche ben all aboute me. And the lyar ansured. Byr they ben your synghers & your subgettes for to be pe your persone and your Royallme. And thame the synge sayd thou arte a good man. I wyl that thou be my grete shyward of my household. and h every one ber to the honour & truerance. And when the man of trouthe herd alle this he sayd in hym self. yf this man for to haue made lesynges is soo gretefully enchaunted thame by gretter reson I shal be more worshypped and enchaunted yf I saye trouthe. **¶** And after the synge wolde aske the trewe man and demaunded of hym. who am I. And alle that ben



aboute me And thenne the man of trouthe aunsweryd thus to him thou arte an ape and a bestie right abhomynable And all they whiche been aboute the are lyke & semblable to the. ¶ The bynge commaundyd than that he sholde broken and torn with teeth and claws and putte all into pyeces And therfore it happith ofte that the lyars and flatterers been enchauncyd and the men of trouthe been sette asowe and putte abake for often tymes for to save trouthe men lese theyr lyues. the whiche bynge is agaynst iustice and equyte

¶ The iv fable is of the horse the hunter and of the herte



11 One ought to putte him selue in subiection for to aunge him on others for better is nat to submytte hym self than after to be submytted. As rehercyth to be this fable of an horse which enuyed a herte. bicause she was fayrer than he And the horse by enuye went vnto a hunter to whome he sayd in this maner If thou wolt vplease me we shall this daye take a good preye Lepe vpon my backe and take thy swerde. and we shall chace the herte. and thou shalt hytte him with thy swerde and kylle him and so thou mayst ete him and sell his skynne And than the hunter mouryd by auarce demaundyd of the horse Whydest thou by thy sayth that we may take the herte of whome thou spekest to me of And the horse aunsweryd thus Suffise the for herte to I shal put al my

diligence and all my strengith. lepe vpon me and doo after my counsayl  
 And thenne the hunter lept forth with vpon the horse barke And the horse  
 beganne to ranne after the herte And whanne the herte sawe him come he  
 fledde And because that the hert ranne faster than the horse vpon he escaped  
 fro them and sayde him And thenne whanne the horse sawe and felt hun  
 moche wery and that he myght nomore ranne he sayde to the hunter in his  
 maner Alpyght fro my barke for I may bere the nomore and haue myfte  
 of my praye Thenne sayde the hunter to the horse Sithen thou arte entred  
 into my handes yet shalt thou nat escape thus fro me thou hast the brydle  
 in thy mouth wherby thou mayst be kepte styll and arrestyd And though  
 thou wylt lepe the sadyl shall kepe me And if thou wylt cast thy feete  
 fro the I haue good spores for to constrayne the and make the go why  
 ther thou wylt or nat where as I wylt haue the And therfore kepe thy  
 self well that thou shewe nat thy self rebell vnto me. **¶** Therefore  
 it is nat good to putte and submytte him self vnder the handes of others  
 wenyng therby to be auengyd of hun aynst whome men may haue re  
 uye for who submytteth him selue vnder the myght of other he byndeth  
 hun selue to hun

**¶** The true fable is of the asse and of the Lyon



e The grete callers by theyr hygh & loude crye suppose to make folde  
 ascripdi as cripteth this fable of an asse whiche som tyme met with  
 a Lyon to the whiche the asse sayd: Let vs clymbe vpon a montayne and  
 I shall shewe to the how the bestes ben ascripdi of me And the Lyon began  
 to smyle and answeyrdi to the asse. Goo we my broder. And whanne  
 they were vpon the toppe of the hyll the asse beganne to crye And the fow  
 es and hares beganne to fle And whanne the asse sawe them flee he sayd  
 to the Lyon. Best thou nat how these bestes dreden and dout me And the  
 Lyon sayd: I hadde been also ferdfull of thy voyce if I hadde nat kno  
 wen verily that thou arte but an asse And therfore men nede nat to doute  
 him that auauuncyth him self for to doo that that he can nat doo for god  
 kepe the more for the wolues Ne also men nede nat doute a sole for his  
 manaces ne for his hygh crye

¶ The vi fable is of the haue and of other byrdes



e He yppocrytes made to god a berdi of strawe, as cripteth to be  
 this present fable Of a haue whiche somtyme sayned, that he  
 wolde haue celebridi made and holden a natall or a grete fest, the whiche  
 sholde celebridi within a temple And to this fest and solemnyte he in  
 uryed and somonyd all the small byrdes to the whiche they came.  
 And incontment as they were all comen to the fest and entrydi into the  
 temple the haue shpyte the gate and put them al to deithe one after other



And therfore this fable sheweth to be howe we must kepe oure self fro  
all them whiche vnder fayre semynge haue a falsse herte And that ben ypo  
crites and deceptours of god and of the worlde

The vii fable is of the fowe and of the lpon



Appe doctrine taketh he in him selfe is chastised by the perill of  
other As to be rehereth this present fable Of a lpon which somtyme saye  
nyd him selfe seke And whan the bestes knew that lpon was seke they wold  
goe all to visite and se him as theyr kyng And incontynent as the bestes  
entryd into his house for to comforte him he deuouryd them And whanne  
the fowes were come to the gate for to haue visytyd the lpon they knew we  
le the fallace and fallhode of the lpon and salawyd him at the entre the of  
pate and entryd nat with in And whan the lpon sawe that they wolde nat  
entre into his house he demaundyd of them why they wolde nat come in  
And one of the fowes sayd to him we knowe well thy traies. that all the  
bestes which haue entryd into thy hous came nat oute agayne And alsoo  
if we entryd within nomore sholde we come agayne And therfore he is  
well happy that taketh ensample by the damage of other. for to entre  
into the house of a grete lord it is well faryll But for to come oute of it a  
gayne it is moche dyspayll:

The viii fable is of the asse and of the wulf



¶ None envysse man seyth he trouthought ought never to be adioyned  
 As men maye well see by this fable. Of a wulf whiche bysseted an  
 Asse whiche was well felle the whiche wulf beganne to felle and caste hym  
 and demaunded of hym. My broder and frende where aboute is thy soyr:  
 And the asse sayd to hym. there as thou tasteft: ¶ And thenne the wulf  
 saynyng to byspte hym beganne to byte and smyte hym And therefore men  
 must not trust flatterers. for one thyng they saye & done another.



**¶** The viii fable is of the hedgehogge and of the lpyll byddes.

I behoueth not to be yonge andi lpyll of age to morche ne scome theyr older. As this fable saith. of the lpyll hedgehogges. whiche mocked a grete hedgehogge. whiche fled before a wulf and whan he perceyued the scornynge of them he sayd. to them. Ha a poure foolles & woodi ye wote not wherfore I flee: for yf ye wyse and shewe wel thynconuenient and paryll. ye shold not morche of it. ¶ And therfore whan men seen that the grete and myghty ben ferdsfull and doubtous: the lasse or lpyll oughten not to be assured. for whan the tyme is taken and goten by fortune or warre the countrey aboute is not therfore more acertained. but ought to tremble and shake.

**¶** The ix fable is of the man and of the lyon



En ought not to byscue the paynture: but the trouthe andi the dede. As men maye see by this present fable. Of a man and of a Lyon whiche had stryf to gyder and were in grete discrecion for to wete a knowe whiche of them bothe was more stronger. The man sayd. that he was ströger than the lyon: ¶ And for to haue his saynge betesped. he shewed to the lyon a pycture where as a man had byctouryd out a lyon. As of the pyctour of Sampson the stronge. Thanne



sayd the lyon to the man. of the lyon coude make ppetour good and trewe.  
 It had be herin paynted how the lyon had hadde vitorye of the man but  
 now I shall shewe to the very and trewe wytnesse therof. The lyon ledde  
 thenne the man to a grete pytte. And there they foughte to gyder. But the  
 lyon caste the man in to the pytte. and submytted hym to his subiection &  
 sayd. Thow man now knowest thow alle the trouthe: whiche of vs bo-  
 the is stronger. And therfore at the werke is knowen the best and most sub-  
 tyle werker.

¶ The vii sable is of the camell and of the flee.



¶ That hath no myght ought not to glorifye ne pryse hym self of  
 noo thyng. as rehereth to vs this presente fable of a camelle. which  
 haue grete charge or burden. It happed that a flee by cause of the camells  
 here lepte to the back of the camell. and made her to be borne of hym all  
 the day. And whan they had made a grete waye And that the camell came  
 at euen to the lodgyng. and was put in to the stable. the fle lepte from hym  
 to the ground. besyde the foot of the camell And after she sayd to the camell  
 I haue pyte of the. And am comen doune fro thy backe by cause that I  
 wyl nomore greue ne trauayle the by the berynge of me. And the camell  
 sayd to the flee. I thanke the: how be it that I am not sore laden of the.  
 And therfore of hym whiche may neyther helpe ne lette men nedemat make  
 grete estimation of.

**The vii fable is of the Ant and of the fygall**



It is good to puruepe hym self in the somer seson of suche thynges wherof he shal myster a haue nede. In wynter season. As thou maist see by this present fable. Of the fygall. whiche in the wynter tyme wente a demaunded of the ant somme of the come for to ete. And thenne the ant sayd to the fygall. what hast thou done all the somer last passed. And the fygall answered I haue songe. And after sayd the ant to her. Of my come shalt thou none haue And yf thou hast songe all the somer daunse now in wynter. And therfore there is one tyme for to doo some labour and werke And one tyme for to haue resse for he that werkeith not ne doth no good shal haue ofte at his treth grete cold a lache at his nede.

**The viii fable is of the pylgryn and of the swerd**

A cupl man maye be cause of the perdyng or losse of many folke. As rehereth to be this present fable. Of a pylgryn. whiche found in his waye a swerd And he asked of the swerd what is he that hath losse the. And the swerd answered to the pylgryn. A man alone hath lost me. But many one I haue lost. And therfore an cupl man may wel be lost. But et he be lost he may wel sette many one. for by cause of an cupl man may to me in a contrey many cupls.





The py fable is of the sheep and of the Crowe.



En ought not to Iniurpe ne dyspraye the poure Innocentes ne the  
 symple folke. As rehereth this fable. Of a Crowe. whiche sette her  
 self vpon the backe of a sheep. And whanne the sheep had born her a grete  
 while she sayd to her. thou shalt be thy self well e to sette the vpon a dog  
 ge. And thenne the Crowe sayd to the sheep. I thynke thou poure Inno-  
 cent that I wote well wth whome I playe for I am olde & mayproue



and my synde is to lette all innocentes. and to be frende Unto the curle.  
**¶** And therefore this fable wylle telle and saye how ther be folde of suche  
 synde that they wyl doo no good werke but only to lette the Innocentes a  
 simple folde.

**¶** The pp fable maketh mention of the tree and of the reed



One ought to be proud agaynst his lord: But oughte to humble  
 hym self toward hym. as this fable refereth to be of a grete Tree:  
 whiche wold neuer bowe hym for none wynd. And a reed whiche was  
 at his foote bowed hym self as moche as the wynd wold. And the Tree  
 sayd to hym. why doost thou not abyde styll as I doo. And the reed ans  
 werd. I have not the myght whiche thou hast And the Tree sayd to the  
 reed proudly. than have I more strengthe than thou And anone after cam  
 a grete wynd whiche threwe doune to the ground the sayd grete tree. And  
 the reed abode in his owne beinge: for the proude shall be alwey humbled  
 And the meke and humble shal be enhaunced. for the roote of al vertue  
 is obedience and humylyte:

¶ Here synnyseth the fourth booke of the subtile fables of Esope. And how be it that moo of them ben not found in ony regysre. Neuer theles many other fables composed by hym. haue ben fonden whiche here after folowen.

¶ The first fable is of the mule of the wulf and of the foye



En calle many folke Asses that ben well subtile. and surhe wene to knowe moche. and to be a grete derke that is but an asse. As it appiereth by this fable. Of a mule whiche ate grasse in a medowe nysse to a grete forrest. to whom came a foye whiche demaunded of hym what art thou. And the mule answerd I am a best. And the foye sayde to hym. I ne demaunde ne asse of the that: but I aske who was thy fader. And the Mule answerd. My grete fader was an hois. And the foye sayd ageyne I ne demaunde of the that. But only that thou tellest me. how thou art named. And the mule said to the foye. I ne wote by cause I was lypyl whā ne my fader deyde. Neuertheles to thende that my name shold not be forge ten. My fader made it to be wretton Under my lefte fote behynde. wherfore yf thou wylt knowe my name. goo thou and loke Under my fote.

¶ And whanne the foye Understood. the fallace or fallshede.

He wente agayne in to the forste . . and mette wyth the wulf. to whome he  
 sayd. **T**ha myschant best. what dost thou here: Come wyth me. and  
 in to thy hand: I shall putte a good propode ponder medowe. there thou  
 shalt fynde a good fatte best. Of the whiche thou mayst be fylled. & thene  
 the wulf entred in to the medowe. and founde there the mule. Of whom he  
 demaunded. who art thou. And the mule answered to the wulf. I am a  
 best. And the wulf sayd to hym. This is not that. that I aske of the. But  
 telle how thou art named. And the wulf sayd. I wote not. But neuertheles  
 yf thou wylt knowe my name. thou shalt fynde it wyrtyn at my lyfte foot  
 behynde. Thenne sayd the wulf. I praye the vouchsaf to shewe it to me  
 And the mule lyfte vp his foote. and as the wulf beheld and stude in  
 the foote of the mule: The mule gaf hym such a stroke wyth his fore befo-  
 re his foreheade that almoste the brayne ranne oute of his hede. And the  
 foie whiche was wythin a busshie and sawe all the maner he beganne to  
 lawhe and moke the wulf. to whome he sayd. **F**oolle best: thou wost  
 wel: that thou canst not rede. wherfore yf euylle is therof come to the. thy  
 self is cause of it. **F**or none ought not to entremete hym to doo that. that  
 impossible is to hym.  
**A**nd therfore many ben deceyued. that entremeteth them to doo that. that  
 they maye not doo.





**¶ The secondi fable is of the boie and of the wulf**

¶ The despyren to be grete lordes. & despyren his parentes that at the laste becomen poure and fallen in to grete dishonour. As thou mayst see by this present fable. Of a boie whiche was amonge a grete herde of other swynes. And for to haue lordshyp and domination ouer alle them. he beganne to make grete rumour. and shewed his grete tethes for to make the other swynes asfraid. but by cause they knewe him they sette noughte by hym. wherof he dyspleased muche. and wolde goo in to a herde of sheep and amonge lambes. he began to make grete rounmour. & shewed his sharp and longe tethes. And whan the lambes herd hym. they were sore asfraid and byganne to shake for feere. And thenne sayd the boie wythin hym self. here is the place wherun I muste abyde & dwelle: for here shal I be grete wyshipped. for euerichone quake for feere of me. ¶ Thenne came the wulf there for to haue rauyn the somme prope. and the lambes beganne al to flete. But the boie as proude wolde not flete hym. He goo fro the place. By cause he suposed to be lord. but the wulf toke hym and bare hym in to the woode for to ete hym. And as the wulf bare hym: it happed that he passyd before the herde of swynes: whiche the boie had lefte. And thenne whanne the boie perceyued and knewe the. he prayed. and cryed to them. that for the loue of god they wolde helpe hym. And that wythoute theyr helpe he was dede. ¶ And thenne the swynes all of one assente and one wyllie wente and recovered theiur felawe and after slewe the wulf. ¶ And as the boie was despyered. and sawe hym amonge the swynes and that all his doubte and feere was gone. he beganne to haue vergonpe and shame. by cause that he was thus departed. and gone from his felawshyp and sayd to them. My bretheren and my frendes. I am well worthy to haue had this payne. by cause: I was gone and departed from you. And therefore he that is well lete hym beware that he moue not hym self. for lyche by his pryde despyeth to be a grete lord. whiche ofte falleth in grete pouerte.

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**¶ The thyrde fable is of the foye and of the Locke**

¶ Foyne moche talkyng letteth. As it appereth by this fable. Of a foye. whiche came toward a Locke And sayde to hym. I wold sayne weite: yf thou canst as well synge as thy fader dyde. And thenne the Locke shette his eyen. and beganne to crye and synge. ¶ And thenne the





fowe toke and bare hym aweye. and the peple of the toune cryed. the fowe  
 bereth aweye the cock and thence the Cock said thus to the fowe. My lord  
 Understandest thou not what they peple sayth. that thou berest awey theyr  
 cock. telle to them that it is thyn. and not theyre. And as they fowe sayd: it  
 is not yours. but it is myn. the cock scraped fro the fowes mouth: and flough  
 vpon a tree. And thence the cock sayd to the fowe thou lyest. For I am  
 theyre and not thyn. And thence the fowe beganne to spytte the erthe bothe  
 wth his mouth & herd saynge. Wouth the thou hast spoken to moche. Thou  
 sholdest haue eyn the cock. had not be thyn ouer many wordes. And therfo  
 re ouer moche talkynge letteth. and to moche crouynge smarteth. therfore  
 depet they self fro ouer many wordes to thende that thou repentest the not:  
 The fourthe fable is of the dragon and of the kerke.

En ought not to rendre curyle for good: And them h helpen oughte  
 not to be letted. As rehereth this fable. Of a dragon whiche was  
 wthyn a Ryuer and as this Ryuer was dymynysshed of water. the dra  
 gon abode at the Ryuer whiche was al drepe. And thus for lacke of wa  
 ter he coude not fere hym. a laburer or vylayne came thence h wepe & de  
 maunded of the dragon. what dost thou there: & the dragon. answered to hym  
 I am here lest wthout water. wthout which I can not meue but yf thou  
 wylt bynde me. and sette me vpon the asse. and lede me in to my Ryuer.  
 I shall gyue to the habondaunce of gold and syluer.

And the Bplayne or chortle for couetyse bound and ledde hym in to the res-  
 payre. And whanne he had vnbounden hym he demaunded his fallarpe. &  
 payement. And the dragon sayd to hym. By cause þ thou hast vnbound  
 me thou wylt be payed. And by cause that I am now hongry. I shall et  
 the. and the Bplayne answerd and sayd. for to haue done well. thou wylt  
 ete and deuoure me. And as they styred to gyder. the foye was wythin the  
 forst herd wel theyr questyon and dyfferent came to them. & sayd in this  
 manere. Styue ye nomore to gyder. for I wyl acorde and make pees be-  
 twix you. Late eche of you telle to me his reson for to wete. whiche of you  
 hath ryght. And whan eche of them had told his caas the foye sayde to the  
 Bplayne. Shewe to me how thou vnboudeste the dragon. that I maye  
 gyue therof a trewe & lawful sentence. And the Bplayne put the dragon  
 vpon his asse. and bound hym as he had done byfore. And the foye deman-  
 ded of the dragon. helde he thenne the soo fast bounden as he dothe nowe.  
 & the dragon answerd ye my lord & yet more hard. And the foye sayd to the  
 Bplayne. Bynde hym yet more harder. for who that wel byndeth. wel can  
 he vnbynde. & whan the dragon was fast and wel bounden the sayde to the  
 Bplayne. Bere agayne there as thou fyrst tokest hym. And there thou shalt  
 leue hym bounden as he is now. And thus he shall not ete ne deuoure the  
 for he that doth euyl. euyl he must haue for iustly they shall be punis-  
 shed of god. that done harme and dommag to the poure folke. For  
 who so euer rendreth euyl for good he shal therof be rewarded.





**The 3 fable is of the fow and of the catte**

Her is many folke whiche annuncien them & sape that they ben wyse and subtyle whiche ben grete fooles and knowynge noo thyng As this fable rehereth. Of a fowe whiche somtyme mette wth a catte. to whome he sayd. Wy godsp. godi gyue yow goodi daye. And the catte answered. Wy lord god gyue yow goodi lye and thenne the fowe demaunded of hym. Wy godsp. what canst thou do. And the catte said to hym. I can lepe a lye: and the fowe sayd to hym. Certaynly thou art not worthy to lye by cause that thou canst nought doo. And by cause that the catte was angry of the fowes wordes. he asked and demaunded of the fowe. And thou godsp. what canst thou doo. A thousand wyle haue I sayd: the fowe. for I haue a sak full of scyences and wyles. And I am soo grete a clerke that none maye begyle ne deceyue me And as they were thus spekinge to gyder the cat perceyued a knyght comynge toward them whiche had many dogges wth hym. and sayd to the fowe. Wy godsp. certaynly I see a knyght comynge hytherward whiche ledeth wth hym many dogges The whicheas ye well knowe ben our enemyes. The fowe answered to the catte Wy godsp. thou spekest lyke a coward. and as he that is afeard. Lete them come and care not thou. And Incontynently as the dogges perceyued & sawe the fowe and the cat. they beganne to ronne vpon them. & whanne they sawe them come. he sayd to the cat. flee we my biorder: flee we. To whome the cat answered. Certaynly. godsp. therof is no nede. Neuertheles the fowe belpyed no the cat: But fledde and ran as faste as he myght for to saue hym And the cat lepte vpon a tree and sauod hymself. saynge. Nowe shall we see who shal playe best for to preserue and saue hym self And whan the cat was vpon the tree. he looked aboute hym and sawe how the dogges held the fow wth theyr teethe. to whom he cryed and sayd. O godsp. a subtyle fowe. of the thousand wyles hys lye thou coudest do. lete me nowe see. & shewe to me one of them the fowe answered not. but was bylled of the dogges and the catte was saued. And therefore the wyse ought not to dyspraye the symple. for suche supposeth to be moche wyse. whiche is a and bynd a very foole.

The fable is of the hegoot and of the wulf



He feble ought not to arme hym agens the stronge. As recyrtis  
this present fable of a wulf: which somtyme ranne after a hegoot  
And the hegoot for to saue hym lept vpon a roche. and the wulfe  
Besyged hym. And after whan they had duellid ther two or thre dayes the  
wulf began to wepe hongry. and the hegoot to haue thursle. And thus  
the wulf wente for to ete. and the hegoot went for to drynke. And as the go  
te dranke he sawe his shadowe in the water. and speculynge and beholdynge  
his shadowe profered and sayd suche wordes wythin hym self. Thou  
hast so fayre legges. soo fayr a berd. and soo fayr homes. and hast fere of  
the wulf. yf it happed that he come agayne I shal charge hym well. And  
kepe hym wel. that he shal haue noo myght ourt me. And the wulf whi  
che helde his peas. and her liened what he sayde. toke hym by the one legge  
thus saynge what wordes ben these whiche thou proferest agayn brother  
hegoot. And whan the hegoot sawe that he was taken he began to  
saye to the wulf. Ha my lord I saye nothyng. and haue pyte of me. I knowe  
we wel. that it is my coulpe. And the wulf toke hym by the necke a strang  
led hym and therfore it is grete folye whan the feble maketh warre agens  
the purysaunt and stronge.

**Chap. viii. fable is of the wylf and of the asse.**



En oughte not to helyue lightly the counseyll of hym to whom  
men purposen to lette. as ye maye see by this fable. Of a wylfe  
whiche somtyme mette wyth an Asse. to the whiche he sayde Wy broder I  
am hongry: wherfore I muste nedes ete the. And thow the Asse answered  
wyth benyngys. Wy lord: wyth me thou mayst doo what somer thou  
wylt. for yf thou etest me. thou shalt putte me oute of grete payne: But I  
praye the yf thou wylt ete me. that thou bouchesaus to ete me oute of the  
waye. for wel thou knowest that I brynge home the rapys fro the bys-  
ne And fro the felde home the come. Also wel thou knowest that I bere  
home wood fro the forest. And whanne my mayster well doo byld. some  
edeffye I must goo fetch the stones from the montayne. And at the othe  
partte I bere the come into the mylle. And after I bere home the flour.  
And for alle short conclusyons I was borne in a cursyd houre. for to  
alle payne and to alle grete laboure I am submytted and subget to hit.  
for the whiche I wylle not thou ete me here in the waye for the grete vergo-  
nye and shame that therof myght come to me But I praye the. and Ins-  
tantly requyre the that thou wylt here my counseyll whiche is that we  
two goo in to the forest and thou shalt bynde me by thy bresle: as thy ser-  
uaunt. and I shal byd the by thy necke as my mayster. And thou shalt  
lede me before the in to the wood where somer thou wylt. to the ende that



more secretly thou ete me to the whiche couseyll the wulf accord and said  
 I wylle well that it be done so. And whan they were comen in to the for-  
 rest they bounde eche other in the maner as aboue is sayde. And whanne  
 they were bounden. the wulf sayd to the asse. goo we where thou wylt. and  
 goo before for to shewe the waye. And the asse wente before and ledde the  
 wulf in to the ryght waye of his maysters howe. And whanne the wulf be-  
 ganne to knowe the waye he sayd to the asse we goo not the ryght way to  
 the whiche the asse answered. My lord say not that for certaynly this is  
 the ryght waye. But for alle that the wulf wolde haue gone backward.  
 But neuertheles the asse ledde hym to the howe of his master. And as  
 his mayster and alle his meny sawe how the Asse drewe the wulf after hym  
 And wold haue entred in to the howe they came oute wyth staves and club-  
 bes and smote on the wulf. And as one of them wold haue caste and  
 smyten a grete stroke vpon the wulfes heed. he brake the corde wherwyth  
 he was bounden. And soo scraped and ranne awaye vpon the montayne so  
 re hurted and beten. And thence the asse for the grete ioye that he hadde off  
 that he was soo scraped fro the wulf he beganne to synge. And the wulf  
 whiche was vpon the montayne and herde the voyce of the asse began to saye  
 to hym self. thou mayst wel crye and calle. For I shal the kepe wel another  
 tyme. that thou shalt not bynde me as thou hast done: but late gon. And  
 therfore it is grete folye to belyue the counseyll of hym to whom men wylle  
 sette and to putte hym self in his subiection. And he that ones hath begyled  
 me muste kepe hym fro another tyme that he be not deceyued. For he to  
 whom men purposen to doo somme euylle tourn. syth men holden hym at  
 auantage. men muste putte them self at the vpper syde of hym. And after  
 men shal be putte for theiur counseyll.

**The viii. fable is of the serpent and of the labourer.**

**T**he Auctor of this booke reherceth suche another fable and of such  
 sentence. as the preydent that is to wete. that men shold nat belyue  
 hym to whom men hath don euylle. And sayth that somtyme in heruest tyme  
 a labourer wente for to see his goodes in the felde. the whiche mette on  
 his waye a serpent. And wyth a staf whiche he bare in his hand smote the  
 sayd serpent. And gaf hym suche a stroke vpon the heed that nyghe he sle-  
 we hym. And as the serpent felte hym self soo sore hurted. he wente fro the  
 man. And entred in to the hole and sayd to the labourer. O euyl frende thou  
 hast bete me. But I warne the that thou neuer belyue not hym. to the whi-  
 che thou hast done ony euylle. Of the whiche wordes the labourer made sp-  
 eche and wente forth on his waye.



**At** befall the same in the same yere. that this labourer wente agayne by h  
 weye. for to goo labourer and ere his ground. To whom the Serpent sayd  
 Tha my frend whyther goost thou. and the labourer answerd to hym. I  
 goo ere and plowe my ground. And he sayde to hym. so we not to moche.  
 For this yere shalbe rayn ful a grete habondaunce of water shal falle.  
 But I desyre not to hym. to whom thou hast somtyme done ony cruyl. &  
 wythout ony wordes the labourer wente forth on his weye. and despyrd  
 not the serpent. But made alle his ground to be culyured and erred. And so  
 wro as moche come as he myghte. In that same yere felle grete habondan  
 ce of water wherfor the sayd labourer had but ltyl of the come. For the  
 moste part of the come that he had sowen perysshed that same yere by rau  
 scos of the grete rayne that felle that same yere. And yet the next yere after fole  
 wyng. as this labourer passed before the rpayre or dwellinge place of the  
 sayd Serpent and went for to sowe his ground. The serpent demaunded  
 the same of hym. My frend whyther goost thou. And the labourer answerd  
 I goo for to sowe my ground wyth com and wyth other graynes suche as  
 I hope that shalbe ben necessary for me in tyme comynge. And the same the  
 serpent sayd to hym. My frend sawe but ltyl com. for the somer next co  
 mynge shalbe soo grete and soo hoie. that by the dyenes and hete. that alle  
 the goodes sowen on the erthe shal peryshe. But desyre not hym to whome  
 thou hast done ony cruyl. And wythout saynge ony word the labourer went  
 and thought on the wordes of the serpent. And wenyng that the Serpent  
 hadde so sayde for to derreyne hym. He so dede as moche com and other

graynes as he myght. And it happed that the sommer next folowynge was  
 suche as aboue is sayd. Therfore the man was begyled. For he gadred: þ  
 same yere nothyng. And the next yere after folowynge. the sayd season as  
 the poutre labourer wente agayne for to cre and cultyue his ground: the ser  
 pent sawe hym come ferre. And as he came and passed: before his repayre  
 he asked: of the labourer in suche maner. **My frend: whither goost thou**  
 And the labourer answered. **I goo cultyue and cre my ground.** And then  
 ne the serpent seyde to hym. **Wp frend so we hot to moche ne to lypyl of co me**  
 and of other graynes. but so we bytwene bothe. **Neuertheles bypue not**  
 hym. to the whiche thou hast done euylle. And I telle the that this yere shalle  
 be the moost temperate and the moost fertile of alle maner of come that e  
 uer thou sawest. And whanne the labourer hadde herd: thys wordes. he  
 wente his waye. and byde as the serpent had: sayd. and that yere he gadred  
 moche good by cause of the good disposicion and tyme. And on a day of  
 the same yere. the serpent sawe the sayd labourer comynge fro the heruest. to  
 whome he came apenly. and sayd. **Now saye me my good frend hast thou**  
 not fond: now grete plete of goodes: as I had told: to the byfore. And the  
 labourer answered: and sayde ye certaynly. wherof I thanke the. And then  
 ne the serpent demaunded: of hym remuneration or reward. And the la  
 bourer thenne demaunded what he wolde haue of hym. And the serpent said  
 I ne demaunde of the nothyng: but only that to morowe on mornynge thou  
 wylt sende me a byssh full of myll: by some of thy chyldren: And thenne the  
 serpent shewed: to the labourer the hool of his dwellynge. and sayd to hym.  
 telle thy sone that he bynge the myll: hither. but take good herde to that  
 that other whyle I told: to the. that thou bypuest not hym: to whom thou  
 hast don euylle. And anoue after whanne thys thynges were sayd. The la  
 bourer went homeward. & in the mornynge next folowynge. he be toke to  
 his sone a byssh full of myll. whiche he brought to the serpent. and sette  
 the byssh before the hool: And anone the serpent came out and slewe the chyl  
 de thurgh his benym. And when the labourer came fro the feld: and that  
 he came before the repayre or dwellynge of the serpent. he found: his sone  
 whiche laye down dead: on the erthe. And thenne beganne the sayd: labourer  
 to crye wyth a hygh voyce. as he that was full of sorowe and: of heueneffe  
 sayng suche wordes. **Ha cursyd and euyl serpent. benym and fals traitour**  
 thou hast deceyued me. Ha wylled: and deceptful best. full of all contagy  
 ons euyl: thou hast sorowfully slayne my sone.  
 And thenne the serpent sayd: to hym. **I wyl wel that thou knowe. that I**  
 haue not slayne hym sorowfully. ne wyth oute cause. But for to auenge  
 me of that. that thou hurtest me on that other daye wythout cause: and hast  
 not amended hit.

**Thast thou now memerye. how**  
 A iii



ofte I sayd to the that thou shouldest not belyue hym, to whome thou hast  
 done euyl haue now thine in the memoire: that I am an enemy of the.  
 And thus this fable sheweth how men ought not to belyue ne bee for  
 the to them, to whom men hath done somme harme or euyl.

The ix. fable is of the fowe, of the wulf and of the Lyon



If it be soo that ony hath ben adomaged by other he oughte  
 not to take vengeance by the tonge in grynge Inuypous wordes. And  
 the cause that suche vengeance is dishoneste As to be rehereth this presēt  
 fable. Somtyme was a fowe that ete fyssh in a ryuer. It happed that  
 the wulf came that waye. And whanne he sawe the fowe, whiche ete wyth so  
 grete appetyte he began to saye. My broder gyue me somme fyssh. And  
 the fowe answered to hym: Alas my lord It behoueth not that ye ete the re-  
 leef of my table. But for the worship of your persone I shal counseyllē you  
 well: Doo so morhe to gete yow a baschet: And I shalle teche the how men  
 shalle take fyshes to thende, that ye may take somme whan ye shalle be  
 hongry And the wulf wente in to the strete, and fete a baschet whiche he  
 brought wyth hym. the fowe tooke the baschet and bound it wyth a corde  
 at the wulfes tayle. And whan he was well bounden: the fowe sayd to the  
 wulf goo thou by the ryuer and I shal lye and take hede: o the baschet.  
 And the wulf dyde as the fowe bad hym do. And as the wulf was, goo-  
 yng wythin the water the fow fylled the baschet full of stones by his

master. And when the basket was full. the foie sayd to the wulf Certayn  
 by my loyd I maye nomore sytte ne holde the basket. soo full it is of fyssh  
 And the wulf weynyng that the foie had sayd trouthe. prussered such wo-  
 des sayng. I render graces and thankes to god that I once maye see thy  
 hygh and excellent wysedome in the arte and crafte of fysshynge. And  
 thenne the foie sayd to hym My loyd abyde me here. And I shalle fetch  
 somme to haue so for to haue and take the fyssh oute of the basket. And  
 in sayng these wordes the foie ranne in to the strete where he found men.  
 To whom he sayd in this manere My loyd what doo ye her. why are you  
 werlesse see yonder the wulf whiche ete youre sheep. your lambes & your  
 bestes. and yet now he taketh youre fyshes oute the ryuer and ete them.  
 And thenne alle the men came to gyder. somme wyth stynge. and some  
 me wyth bowes and other wyth stauces vnto the ryuer where they founde  
 the wulf whiche they bete outragiously. And whanne the poure wulf sa-  
 we hym thus oppressyd. and beeyd wyth strokes beganne wyth alle his  
 strengthe and myght to drawe. and supposed to haue carryed the fyssh away  
 But soo strongly he drewe that he drewe and pulld his tayll fro his tere.  
 And thus he scaped vnnethe wyth his tyl. In the mene whyle then  
 he happed. that the lyon whiche was kynge ouer alle bestes wente for to  
 see hym. as theyr loyd. And when the wulf wolde haue gone thyder. he  
 sawed his loyd sayng thus to hym My kynge I sawe you. plesse it you  
 to knowe that I haue gone rounde aboute the countre and prouynces. And  
 in alle places of it for to fetch somme medecynes prouffitable for you.  
 And to recouere youre helthe. but nothyng I haue founde good for youre  
 sekenesse but only the skyn of the foie spere and prowd and masprous.  
 whiche is to youre body medecynall. but he dayneth not to come hyther to  
 see you But ye shalle calle hym to a counseyle. and when ye holde hym lete  
 his skyn be taken fro hym And thenne lete hym renne where he wyll: and  
 that saye skynne whiche is soo holssomme. ye shalle make it to be sette and  
 bound vpon youre bely. And wythin fewe dayes after it shalle reudre you  
 in as good helthe as euer ye were. And when he had sayd thys  
 wordes. he departed fro the Lyon and toke his leue. but neuer he had sup-  
 posed: that the foie had herd hym. but he had. for he was wythin a terryer  
 nygh by the logys of the Lyon where he herde alle the proporsion of the  
 wulf. to the whiche he dyd put remedye and grete prouysyon. for as sone  
 as the wulf was departed fro the Lyon. the foie wente wythin the felde.  
 And in a hygh waye he founde a grete donghyll. wythin the whi-  
 che he put hym self: And as he supposed after his aduys to be de-  
 fouled and dagged ynough. came thus ataynd in to the pytte of the Lyon

the which he sawe as he ought to haue done to his lord saynge to hym  
in this manere. Syr kynge god gyue you good helthe. And the Lyon ans-  
werd to hym God save the swete frend come nyghe me and kysse me:  
And after I shalle telle the somme secretes which I wylle not that eury  
man knowe to whom the fowle sayd in this manere. Haa syr kynge be  
not displayed. for I am to soule arayed and al to daggered. by cause of the  
grette waye which I haue gone sekynge alle aboute somme good mede  
erue for yow. wherfore it behoueth not to me. For to be so nyghe youre  
persone for the stynche of the donge myght well gryue yow persone. For  
the stynche of the donge myght well gryue yow for the grette sekynesse that  
ye haue but here fyre yf it please to the o cure. I come neuer to thei Ropasse  
enaghte I shall goo and bathe me and make me fayre and cleue. And  
thence I shal come agayne to persente my self byfow thei noble persone.

And not wythstandynge al this. also er I goo. please the to write and  
knowe that I come from alle the contries hert aboute and from alle the  
Ropalmes adiacent to this prouync. for to see yf I coude fynde somme  
good medecyn dyspne and nedeful to the sekynesse: and for to recouere the  
helthe. But certaynly I haue found no better counseyle than the counseyl  
of an auncient grette wyth a grette and longe berd. a man of grette wyse-  
dom: sage and worthy to be prayed. The which sayd to me. how in this  
prouync is a wulf wythouten taylle: the which had lost his taylle by the  
vertu of the grette medecyn which is wythyn hym. For the which thing is  
nedeful and expedyent. that ye doo make this wulf to come to yow for the  
recoueraunce of the helthe of your fayr and noble body. And whan he is  
come dyssymple and calle hym to counseyle. saynge that it shalle be for  
his grette worship and prouffyte. and as he shal be nyghe vnto yow cast on  
hym your armed feet. and as swetely as ye may pulle the skyn fro the bo-  
dy of hym and kepe it hool. sauf only that ye shal leue the hed and the feet  
And thence lete hym gone his waye to seche his auenture. And forth-  
wyth whan ye shalle haue that skynne alle hote and warme ye shalle doo  
bynd it al aboute your body And after that o lytyl tyme be passed your  
helthe shalbe restored to yow and ye shal be as hool as euer in your lyf ye  
were.

And thence the fowle toke his leue of the kynge. and depart-  
ed and wente agayne in to his terryer. And soone after came there the  
wulf for to see the Lyon: And Incontinent the Lyon called hym to counseyle  
and castynge softly his feet vpon hym dyspoiled the wulf of his skynne  
sauf the skynne of his heed and of his feet. And after the Lyon bound it alle  
warne aboute his bely And the wulf came a waye skynles. wherfore he  
had ynought to do to defende and put from hym the fowle. which gryued



hym for. & for the gree distresse that he felte by cause of the fleyes that thus  
ete his fleshe. as wood beganne to rume. and passyd vnder an hylle. vpon  
the whiche the foy was: And after whanne the foy sawe hym: he began  
ne to crye and calle sawynge after the wulf. And moored and sayde  
to hym who art thou that passed there before wth suche fayre hod. on  
the heed and wth ryght fayre gloues in thy handes:

**T**her he herke what I shalle saye to the. whan thou wente and comest by  
the kynges howe thou were blessed of the lord.

**A**nd whan thou were at the court thou herdest and also sayest many  
good wordes and good talyngs of alle the world.

**A**nd therfore my godsew be it myl or good. thou muste al lere passe.

And haue paryence in thy aduersyte.

**A**nd thus this fable she  
wed vnto us that yf ony be hurted or dommaged: by somme other he  
muste not auenge hym self by his tonge for to make ony treson. ne for to  
say of other ony harme ne open blasphempe. for he ought to consydere. y  
who soo euer maketh the pytte redy for his biorder ofte it happeth that he  
hym self fallith in the same. and is beten wth the same rodde that he ma  
keth for other.

**T**he y. fable is of the wulf whiche made a farr.



It is folpe to wene more than men ought to doo: for what somer  
a foole thynketh it semeth to hym that it shalbe:

As it aperteth

at the end of the fable

By this fable of a wulf whiche somtyme rose cry in a momyng. And  
after that he was ryfen vp fro his bedde. as he reched hym self. made a gre  
te fart. and began to saye in hym self. Blessyd be god therfore these ben  
good tydynges. this daye. I shalle be well fortunat and happy as myn  
ers syngeth to me And thenne he departed from his lodgye. And byganne  
to walke and goo. and as he wente on his waye he founde a sack ful of ta  
lowe whiche a woman had lette falle. and wyth his foot he tourned it vpo  
downe. sayd to hym I shal not ete thes fr: thou sholdest hurt my tender sto  
mak and that more is. I shal this daye haue better mete. and more desyrpous  
for wel I knowe this by myn ers. whiche byd synge it to me. And sayng.  
thys wordes went his waye And anon after he founde a grete pyce of ba  
kon wel salted. the whiche he tourned and retourned vpsodowne. and wha  
he had tourned and retourned hit longe ynough. he sayd I dayne not to ete  
of this mete. by cause that it shold cause me for to dryue to moche: for it is  
to salted And as myn ers sange to me last I shalle ete this same daye better  
and more desyrpous mete. And thenne he beganne to walke fether. And as  
he entred in to a fayr medowe he sawe a mare. and her yonge foole wyth her  
and sayd to hym self alone. I rendre thankes and graces to the goddes off  
the goddes that they sende me. for wel I wyte and was certayne that this  
daye I sholde fynde somme prerpous mete. And thenne he came nyghe the  
mare and sayd to her. Certainly my suster I shalle ete thy chyld. And the mare  
answerd to hym. My broder doo what somer it shalle please the. But  
first I praye the that one plesyre thou wylt doo to me. I haue herd saye  
thou art good Lyrurgyn. wherfore I praye the that thou wylt hele me off  
my foote. I saye to the my good broder. that yester daye as I wente wythin  
the forest. a thome entred in to one of my feet behynde. The whiche greueth  
me sore I praye the that or thou ete my fool. Thou wylt drawe and haue it  
out of my foote And the wulf answerd to the mare that shalle I doo glad  
ly my good suster. shewe me thy foote. And as the mare shewd her foote  
to the wulf: she gaf to the wulf suche a stroke byt wyth bothe his eyen. That  
alle his hede was astonped. and felle doune to the grond. And by the same  
ocassyon was her foole or colt saued. And a longe space was the wulf spen  
ge vpon the erthe. as deed. And whanne he was come to hym self agayne.  
and that he could speke he sayd I care not for this myshappe. for wel I  
wote that yet this daye I shalle ete. and be fylled. of desyrpous mete.  
And in saynge thys wordes lyst hym self vp. and wente aweye.

And whan he had walked and  
gone a whyle he founde two rammes wyth in a medowe whiche wyth  
thre hornes lanced eche other. And the wulf sayd in hym self Blessyd be

god that now I shal be well fedde he thanne came nyghe the two rammes: & sayd. Certaynly I shal eate the one of you two. And one of them sayd to hym. My lord. doo alle that it please you: but first ye muste gyue to vs the sentence of a proceffe of a plee whiche is betwix vs bothe. And the wulf answered that wyth a ryght good wyll he wolde doo it. And after sayd to them. My lordes telle me your reasons and causes. to thende that the better I maye gyue the sentence of your dyfferent and questyon. And thanne one of them beganne to saye. My lord. this medowe was belongynge to our fader. And by cause that he deyde wythout makynge any ordynance or testament. we be now in debate and stryfe for the partynge of it: wherfore we praye the thou bouchesaus to accorde our dyfferent soo that pees be made bytwene vs. & thanne the wulf demaunded of the rammes how theyr questyon myght be accorded. Ryght well sayd one of them. by one manere. whiche I shal telle to the. yf it pleaseth the to here me. we two shalle be at the two endes of this two medowe. and thou shalt be in the myddes of it. And fro the ende of the medowe we bothe shal renne toward the. & he y first shalle come to the shal be lord of the medowe. And the last shalle be thyn. Wel thanne said the wulf thyn auns is good and well purposed. late see now who first shal come to me. Thanne wente the two rammes to the two endes of the medowe and both at ones beganne to renne toward the wulf and wyth alle theyr myghte came and gaf to hym suche two strokes bothe at ones agens. But he his sydes that almost they brake his herte wythin his belly. And there yf done the pouer wulf alle aswoned. And the rammes wente thyr way. And whanne he was come agayn to hym self. he toke courage and departed. saynge thus to hym self. I care not for alle this iniurye and shame for as myn ers dyd synge to me. yet shal I this day eate somme good and delypous mete.

¶ He had not longe walkyd. whanne he founde a sowe and her smal pygges wyth her. And Incontinent as he sawe her. he sayde blyssyd be god of that I shal this daye eate and fyll my belly wyth precyous metes. And shal haue good fortune. And in that saynge approached to the sowe: And sayd to her. My suster I muste eate somme of theyr yonge pygges. And the sowe wente and sayd to hym. my lord I am content of alle that whiche pleaseth to you. But or ye eate them I praye you that they maye be baptysed and made cleane in pure and fayre water. And the wulf sayde to the sowe. Shewe me thanne the water. And I shal washe and baptysse them wel. And thanne the sowe wente and ledde hym at a flange or pond where as was a fayre mylle. And as the wulf was vpon the lytyl drygge of the fayre mylle. and that he wolde haue take one pygge. The sowe thre the the wulf in to the



water wyth her hed. and for the swyftnesse of the water. he muste nedes passe  
 Under the whele of the mylle: and god wote yf the wynges of the mylle bete  
 hym wel or not. And as sone as he myght. he ranne away. And as he ranne  
 scyd to hym self. I care not for soo lypyl a shame: ne therfore. I shal not bee  
 lette. but that I shalle yet this dape etc my bely full of metes delypous. as  
 myn eis dyd: spunge it esly to me. And as he passyd thurgh the fire. he saw  
 somme sheep. and as the sheep sawe hym. they entred in to the stable. And  
 whan the wulf came there he sayd to them in this manere. God kepe you  
 my susters. I muste etc one of you. to thende that I may be spyled. and ras-  
 sayd of my grete hunger. And thenne one of them sayd to hym: Certayn-  
 ly my lord. ye are welcome to passe. for we ben comen hyther for to hold a  
 grete solemnyte. wherfore we alle praye you. that ye ponyffraally wylle  
 spunge And after the seruyse complete and done. doo what ye wylle of the o-  
 ne of Ba. And thenne the wulf for Bapn glory. saynyng to be a prelate be-  
 ganne to spunge and to howle before the sheep. And whanne the men of  
 the toune herd the Bops of the wulf. they came in the stable with grete flauces  
 and wyth grete payne he coude goo. Neuertheles he scaped. and wente un-  
 der a grete tree. Upon the whiche tree was a man whiche hewe of the bowes  
 of the tree. The wulf thenne began to spghe so. and to make grete so. I  
 we of his cruel fortune and sayd. Ha Iuppter how many cruels hane I had  
 and suffred this dape. but well I presume and knowe. that it is by me and  
 by myn owne cause. and by my proud thoughte. for the dape in the mo-  
 nyng I found a fall ful of talow. the whiche I dayned not but only smel-  
 le hit. And after I founde a grete pyere of Bakon. the whiche I wold ne-  
 ver etc for drede of gre thurst and for my folysshe thoughte. And therfore yf  
 cruell is syn happed to me it is wel bestowed and employed. My fader  
 was neuer mederyn ne lech: and also I haue not studped and lerned in the  
 science of mederyn or physyke. therfore yf it happeth cruell to me. whanne  
 I wolde drawe the thorne out of the metres foote. it is wel employed.

Then my fader was neuer neyther patryarke ne bysshop. And also I  
 was neuer letted. and yet I profumedi. and to ke on me for to sacrafyce a  
 to spunge be fore the goddes saynyng my self to be a prelate. But after my  
 defaite I was well rewarded.

Then my fader was no legysse ne neuer knowethe lawes. ne also man of  
 Justyce. and to gyue sentence of a ptee. I wold entremete me. and sayned  
 my self grete Justyce. but I knowe neyther. a. ne. b.

And yf therfore cruell is come to me. hit is of me as of ryght it shold bee  
 Do Iuppter I am worthy of greter punyryon whanne I

have offered in soo many maners: send thou now to me from thy hygh throne a sword or other wepen. wherwith I may strongly punyshe and bete me by grette penaunce: for wel wot I am to receyue a gretter dyspylyne. And the good man which was vpon the tree. herkened alle thysse wordes and deuyces. and sayd noo word:

¶ And whanne the wulf had synysshed alle his synes and cōplayntes the good man toke his axe wherwith he had kytte away the dede braunches fro the tree. and caste it vpon the wulf. and it felle vpon his necke in suche maner that the wulf tored vpsodown the feet vpward and lape as he had ben dede. And whan the wulf myght respye and dresse hym self he looked and beheld vpward to the heuen. and began thus to crye. Ha Iuppter I see now wel that thou hast herd and enhaunted my prayer. And thenne he perceyued the man whiche was vpon the tree. and well wende that he had ben Iuppter: ¶ And thenne with alle his myght he fledde toward the fourst fore wounded. and rendered hym self to humylyte. and more meke and humble he was afterward: than euer before he had ben spere ne proude.

¶ And by this fable men may knowe and see that moche resteth to be done of that. that a foole thynketh. And it sheweth to vs. that whan somme good cometh to somme. it ought not be refused. for it maye not ben recourd as men wylle. And also it sheweth how none ought to auauunte hym to doo a thyng whiche he can not doo. but therfore euery man ought to gouerne and trewe hym self after his estate and faculte:

¶ The vi. fable is of the enuyous dogge



¶ In Johan: nec. vi.

One ought not to haue enuye of the good of ocher. As it appereth  
 by this fable. Of a dogge whiche was enuyous. and that somtyme  
 was wpythyn a stable of oyer that they shold not entre in to theyr stable. And  
 that they shod not e te of the sayde hey. And thenne the oyer sayde to hym:  
 How art wel peryners and curll to haue enuye of the good. the whiche is to  
 be nedeful and prouffitable And thou hast of hit nought to doo. For thy  
 kynde is not for to ete noo hey. And thus he dyd of a grete bone. the whi-  
 che he held at his mouth and wolde not leue it by cause and for enuye of ano-  
 ther dogge. whiche was ther by. And therfore kepe the welte fro the compa-  
 ny or seloushypp of an enuyous body. For to haue to doo wpyth hym hit is  
 moche perryous and dyffyrle. As to be is wel shewen by Lucysse.

¶ The vii. fable is of the wulf and of the hongry dogge



We supposen somtyme to wyppen that lesen. As it apereth by  
 this fable for it is sayd comonly. that as moche dispendeth the  
 nygard as the lare. As it appiereth by this fable Of a man whi-  
 che had a grete heerd. of sheep. And also he had a dogge for to kepe them fro  
 the wulfes. To this dogge he gaf noo mete. for the grete auarice whiche  
 helde hym.

¶ And therfor the wulf on a daye came



to the dogge. and demaunded of hym the reason. why he was soo leue. And sayd to hym. I see well that thou dyest for hunger. by cause that thy mayster gyueth to the no mete. by his grete scarpyte. but yf thou wylt besyue me I shal gyue to the good counseyle. And the dogge sayd to hym. Lettyns I myster grete of good counseyle.

¶ Thenne the wulf sayd to hym. this shalt thou doo. Lett me take a lambe And whan I shalle haue it I shal ronne away And whanne thou shalt see me ronne. make thowme scablaume to ronne after me. and lett thy selfe falle saynyng that thou canst not ouertake me. for lacke and faute of mete. whiche maketh the soo feble. And thus whanne the shepherde shalle see that thou mayst not haue the lambe fro me by cause of the grete feblenesse and debyltye of thy leue body. he shal telle to thy lord that thou myghteste not socoure the lambe. by cause that thou arte soo sore ahangred. And by this meane thou shalt haue mete thy besy full.

¶ The dogge theame accorded this wyth the wulf. and ech of them made as aboue is sayd. And whanne the shepherde sawe the dogge falle: supposyd wel. that hunger was cause of it. Forthe whiche cause whanne one of the shepherdes came home he tolde it to his mayster vnderstond it. he sayde as a man wroth for shame. I wylle that fro hens forthon he haue breed ynogh.

¶ And theame euery daye the sayd dogge hadde soppes of brede. and off drye breed he hadde ynough.

¶ Thenne the dogge toke strengthe. and bygour ageyne. It happed wythin a lytyll whyle after. that the wulf came ageyne to the dogge. and sayde to hym I perceyue well. that I gaf to the good counseyle. And the dogge sayd to the wulf. Wy broder thou sayst sooth wherfore I thanke the moche. for hit I hadde grete nede.

¶ And theame the wulf sayde to hym yf thou wylt I shalle gyue to the yet better counseyle. And the dogge answerd hym wyth ryght a good wylle I shalle here it. And yf it be good I shal doo after hit.

¶ Thenne sayd the wulf to hym Lett me take yet another lambe. and doo dysygence for to haue it fro me. and to bitye me and I shalle ouertrowe the thy feet by ward. as he that hath noo purysuance ne strength wythout hurtynge of thy self: besyue me hardely. and well hit shal happe to the.

¶ And whanne the maysters seruautes shalle haue sene thy dysygence. They shalle shewe it to thy mayster how that thou shalt kepe full well his folde. yf thou be well noursched: And theame the dogge answerd to the wulf that he was content: And as it was sayd. ryght soo it was done. and bothe of them maad good dysygence.

The wulf bare awaye the lambe. and the dogge ranne after hym. and ouertook hym. and bote hym sayntly. And the wulf ouertrowe the dogge by sodoune to the ground.

¶ And whan the shepherdes sawe gyue suche strokes vpon the dogge and



One ought not to haue enuye of the good of othe: As it appereth  
 by this fable. Of a dogge whiche was enuyous. and that somtyme  
 was wpythm a stable of oye that they shold not entre in to theyr stable. And  
 that they shod not e te of the sayde hey. And thanne the oye sayde to hym:  
 Thou art wel petyer and curll to haue enuye of the good. the whiche is to  
 be nedeful and prouffyttable And thou hast of hit nought to doo. For thy  
 kynde is not for to eie noo hey. And thus he dyd of a grete bone. the whi-  
 che he held at his mouth and wolde not leue it by cause and for enuye of ano-  
 ther dogge. whiche was ther by: And therfore kepe the welk fro the compa-  
 ny or felawshyp of an enuyous body. For to haue to doo wpyth hym hit is  
 moche petyrplous and dyffycyle. As to be is wel shewen by Lucysse.

The xii. fable is of the wulf and of the hongry dogge



Men supposen somtyme to wynnemen that lesen. As it apereith by  
 this fable for it is sayd comonly. that as moche dispendeth the  
 nygard as the large. As it appiereth by this fable Of a man whi-  
 che had a grete heerd of sheep. And also he had a dogge for to kepe them fro  
 the wulfes. To this dogge he gaf noo mete. for the grete auarice whiche  
 heelde hym.  
 And therfor the wulf on a daye came

to the dogge. and demaunded of hym the reason. why he was soo sene. And sayd to hym. I see well that thou dyest for hunger. by cause that thy mayster gyueth to the no mete. by his grete scarcyte. but yf thou wylt besyue me I shal gyue to the good counseyll. And the dogge sayd to hym. Lett saynt I myster grete of good counseyll.

¶ Thanne the wulf sayd to hym. this shalt thou doo. Lett me take a lambe And whan I shalle haue it I shal ronne away And whanne thou shalt see me ronne. make thanne semblaunce to ronne after me. and lett thy selfe falle saynyng that thou canst not ouertake me. for lacke and faute of mete. whiche maketh the soo feble. And thus whanne the shepherde shalle see that thou mayst not haue the lambe fro me by cause of the grete feblenesse and debyltye of thy laie body. he shal telle to thy lord that thou myghteste not socoure the lambe. by cause that thou arte soo sore astronged. And by this meane thou shalt haue mete thy selfe full.

¶ The dogge thanne accorded this wyth the wulf. and eche of them made a as aboue is sayd. And whanne the shepherde sawe the dogge falle: supposed wel. that hunger was cause of it. Forthe whiche cause whanne one of the shepherdes came home he tolde it to his mayster. Understonde it. he sayde as a man woth for shame. I wylle that fro hens forthon he haue breed ynogh.

¶ And thanne euery daye the sayd dogge hadde soppes of brede. and off drye breed he hadde ynough. ¶ Thanne the dogge tolde strengthe. and bygour ageyne. It happed wythin a lytyll whyle after. that the wulf came ageyne to the dogge. and sayde to hym. I perceyue well. that I gaf to the good counseyll. And the dogge sayd to the wulf. By broder thou sayst soothly wherfore I thanke the moche. for hit I hadde grete neede.

¶ And thanne the wulf sayde to hym yf thou wylt I shalle gyue to the yet better counseyll. And the dogge answered hym wyth ryght a good wylle. I shalle here it. And yf it be good I shal doo after hit.

¶ Thanne sayd the wulf to hym. Lett me take yet another lambe. and doo dyslygence for to haue it fro me. and to byte me and I shalle ouertrowe the thy feet vpyward. as he that hath noo purssuance ne strenght wythout hurtynge of thy selfe: besyue me hardely. and well hit shal happe to the.

¶ And whanne the maysters seruauntes shalle haue sene thy dyslygence. They shalle shewe it to thy mayster how that thou shalt kepe full well his folde. yf thou be well nourysshed. And thanne the dogge answered to the wulf that he was contente. And as it was sayd. ryght soo it was done. and bothe of them maad good dyslygence. The wulf bare awaye the lambe. and the dogge ranne after hym. and ouertook hym. and bote hym sayntly. And the wulf ouertrowe the dogge vpydowne to the ground.

¶ And whan the shepherdes sawe gyue suche strokes vpon the dogge and





the wulf sayde. Certaynly we haue a good dogge. We muste telle his dys-  
genre to oure mayster. and soo they dyd. and how he bote the wulf. And how  
he was ouer throwen. and yet sayde. Certaynly yf he had hadde euer mete y-  
nough. the wulf had not boue away the lambe. Thenne the lord commaun-  
ded to gyue hym plente of mete wherof the dogge toke agayne al strengthe &  
vertue. And wythin a whyle after the wulf came agayne too the dogge. and  
sayd to hym in this maner. My broder haue I not gyue to the good coun-  
seyll. And thenne the dogge answerd to hym. Certaynly ye. wherof I thanke  
the god. And the wulf sayd to the dogge. I praye the my broder and my  
good frend that thou wylt yet gyue another lambe. and the dogge sayd too  
hym. Certaynly my broder. wel it may suffyse the too haue had tweyne off  
than. Thenne sayd the wulf to the dogge. At the lest waye I may haue  
one for my labour and sallarye. That shalt thou not haue sayd the dogge  
hast thou not hadde good sallarye for to haue hadde two lambes oute of  
my maysters. And the wulf answerd to hym gayne. My broder gyue  
it me yf it please the. And after sayd the dogge to hym. Nay I wylle  
not. And yf thou takist it agaynst my wylle. I promytte and warne the y-  
neuer after this tyme thou shalt ete none. And thenne the wulf sayd to hym  
Alas my broder I depe for honger. Counseyll me for goddis loue what I  
shal doo. And the dogge sayd to hym. I shal counseyll the well. a walke of  
my maysters celer is fallen doune. goo thyder this nyght and entre in it. &  
there thou mayst both ete and drynke after thy playse. For bothe bred fles-  
she and wyne shalt thou fynde at plente ther wythin. And thenne the wulf  
sayde to hym Alas my brother. Beware wel thenne. that thou accuse me de-  
ceyue me not. And the dogge answerd. I waraunt the. But do the sayntie  
soo pryncely that none of my felawes knowe not of it.  
And the wulf came at the nyght. and entred in to the celer. And ete and  
drank at his playse. In soo moche that he weyed dronke. And whanne  
he hadde dronke soo moche that he was dronke. he sayd to hym self. whan-  
ne the wylaynes ben saylled wyth metes. and that they ben dronke. They  
synge theyr songes. and wherfor sholde I not synge. And thenne he  
beganne to crye and to howle. And the dogges herde the boys of hym wher-  
fore they beganne to barkie and to howle. And the seruants whiche herde  
them sayd. It is the wulf whiche is entred wythin the celer. And thenne  
they all to gyder wenten thyder. and kyllled the wulf. And therfore more  
dispendeth the nygard than the large. for auarice was neuer good. for ma-  
ny one ben whiche dare not ete ne drynke as nature requyret. But neuer-  
theless every one oughte to vse and spue prudently of alle suche goodes as  
god sendeth to hym. This fable also sheweth to vs. that none ought to do  
agaynst his kynde. as of the wulf whiche weyed dronke. for the whiche

cause he was slayne.

**T**he viii fable maketh mention of the fader & of his thre children

It is not wyse. whiche for to haue banys & his plesyr taderis debate  
or stryf. As it appereth by this fable: Of a man whiche had thre chil  
dren. and at the houre of his deith he byquethed & gaf to them his heritage or  
lyuelode. that is to wete a grete pere tree. a gote & a mylle. And when the  
fader was dede. the brethren assembled them thre to gyder. and went to fore  
the Iuge for to parte thes lyuelode. & said to the Iuge. My lord the Iuge  
Dure fader is dede whiche hath bequethed to vs thre brethren al his heri  
tage & as moche of it shold haue the one as the other. & thenne the Iuge de  
maunded. what was thes lyuelode & they answered a pere tree. a gote and a  
mylle. & thenne the Iuge sayd to them. that they shold sette a made party  
es egal of your lyuelode. and the one haue as moche of it as the other: it is a  
thyng moche dyffycile to do but to your aduys how sholde ye parte it. And  
thenne the eldest of the thre brethren spake & said. I shal take fro the pere tree  
all that is croked & bygght: & the second said. I shal take fro the pere tree all  
h is grene & drepe. & the thirde said I shal haue al the rote. the pyllle or masse  
& al the braunches of the pere tree: And thenne the Iuge sayd to them. Ye  
h thenne shal haue the moste parte of the tree. lete hym be Iuge for I ne  
none other may knowe ne vnderstonde who shal haue the more or lesse par  
te. And therefore he h can or shal proue more openly. that he hath the mooste  
parte shal be lord of the tree. And after the Iuge demaunded of them: how  
h thes fader had deuysed to them the gote. & they said to hym: he h shal ma  
ke the sayrest prayer & request must haue the gote. & thenne the fyrst brother  
made his request. & said in this manere. wold god h the goote were now soo  
grete h he myght drynke alle the water whiche is vnder the cope of heuen. &  
that whanne he hadde dronken it. he sholde yet be for thursty. The seconde  
sayde: I suppose h the gote shal be myn. for a sayrer demaunde or requeste  
than thyn is I shal now make I wold. h alle the hempe. & all the flaxe & al  
the wulle of the world were made in one thred alone. & that the goote were  
so grete. h with that same thred men myght not bynde one of his legges.  
Thenne said the thirde. it shal be myn the gote. for I wold h he were soo  
grete h an eagle were at the vppermoste of the heuen he myght occupie & ha  
ue thenne as moche place as the eagle myght lode in byght in lengthe & bres  
de And thenne the Iuge said whiche of you thre hath made the sayrest pra  
yer Certynly I ne none other can not gyue the Iugement. and therefore the  
good shal be to hym h of it shal saye the trouthe & the mylle how was it a  
uysed by your sayr to be parted among you thre They answered to the Ju  
ge he that shal be moste cleper moste cupll & moste slawe ought to haue it.

**E**thenne sayd the eldest sone. I am moost slowfull: for many yeres I  
 haue dwelld in a grete hous. and laye vnder the conduyter of the saue:  
 ente of the whiche fell vpon me all the foule waters. as pysshe. dysshe was-  
 ter and all other fylthe that wounderly stonde. In soo moche that all my  
 flesshe was roten therof and myn eyen all blynd. and the burte vnder my  
 backe was a foot hygh. **A**nd yet by my grete slouth I had lpyer  
 to obeyde there. than to tourne me and haue lesse me vp.

**T**he second sayd. I suppose well. that the mylle shalbe myn. for yf I  
 come to a table couerd of all maner of picious and delycate mete. wher-  
 of I myght well ete yf I wolde take of the best I am soo slouthful that  
 I maye not ete wpythout one shold putte the mete in to my mouth:

**A**nd the thurde sayd the mylle shalbe myn. for I am yet a gretter lpyer  
 more slouthfull than ony of yow both. for yf I had ben a thrust vnto the  
 dethe. And yf I found thenne my self wpythin a fayre water vnto the neck  
 I wolde rather deye than to mene ones my hed: for to drynke therof only o-  
 ne droppe.

**E**thenne sayd the Iuge to them. ye wote not what ye sa-  
 ye. for And none other may not well vnderstande yow. But the cause I  
 tempte and put amonge yow then. And thus wente wpythout ony sentence  
 for to a folyshe demaunde behoueth a folyshe answer. **A**nd therfore  
 they ben foolles that wyle plete suche baupte one agaynst other.  
**A**nd many one ben fallen therfore in grete pouerte. for a lpyl thynge  
 ought to be made a lpyl plee.



Anno 1511



**¶ The viii. fable is of the wulf and of the foye**

One maye not be master without he haue be firste a dyscyplyne.  
 As it apiereth by this fable. Of a foye whiche came toward a wulf  
 and sayde to hym: My lord I prape yow that ye wylle be my godsep. And  
 the wulf answered I am content and the foye toke to hym his sone prayng  
 hym that to his sone he wold shewe and lerne good doctryne. the whiche the  
 wulf toke and wente wpth hym vpon a montayne And thenne he sayde to  
 the lypyl foye whanne the bestes shalle come to the feldees calle me. And the  
 foye wente and saue fro the top of the hyll: how the bestes were comyn-  
 ge to the feldees. and forth wpth he wente and called his godfader. And sayd  
 my godfader the bestes comyn in to the feldees And the wulf demaunded of  
 hym. what bestes are they. and the foye answered. they be bothe kyne & swyn  
 to gyder. wel sayd the wulf. I gyue no force for them. lete them goo for the  
 dogges ben wpth them And sone after the foye byd loke on other syde: & per-  
 ceued the mare whiche wente to the feldees and he wente to his godfader &  
 sayd godfader mare is gon to the feldees. and the wulf demaunded of hym  
 where aboute is she. And the foye answered she is by the forest. & the wulfe  
 sayd. Now goo we to dyner: And the wulf wpth his godfader entred in to  
 the wood & came to the mare. The wulf perceyued wel and saue a ponge  
 colt whiche was by his moder the wulf toke hym by the necke wpth his  
 teethe and drewe it wpth in the wood and etc And deuoured hym bytweue  
 them bothe: And whan the had wel eten the godson sayde to his godfader:  
 My godfader I commaunde you to god and morche I thanke you of your  
 doctryne. for wel ye haue taught me: in somoch that now I am a grette  
 clerke. and now I wyl goo toward my moder. and thenne the wulf sayde  
 to his godson. My godfader yf thou goost awaye thou shalt repente the ther  
 fore. for thou hast not yet wel studyet. and knowest not yet the Splogys-  
 mes ha my godfader sayd the foye I knowe wel al. And the wulf sayd to  
 hym Sythe thou wylt goo. to god I commaunde the. And whanne the foye  
 was come toward his moder she sayd to hym Certaynly. thou hast not yet  
 studyeth ynough And he thenne sayd to her. Moder I am so grette a clerke  
 that I can cast the deuyll fro the chylde Lete be goo thare. And ye shall see  
 yf I haue lerned ought or not. And the yonge foye wold haue done as his  
 godfader the wulf dede. and sayde to his moder make good watche. And  
 whanne the bestes shal come to the felde. lete me haue therof knowleche. and  
 his moder sayd. wel my sone. soo shal I doo. She made good watche. And  
 whan she saue that bothe kyne and swyne wente to the feldees. She sayde  
 to hym My sone the kyne & the swyne to gyder ben in the feldees. & he ans-  
 werd My moder of them I wete not lete them go for the houndes kepe them

¶ Thenne sayd the eldest sone. I am moost slowfull: for many yeres I  
 haue dwellyd in a grete hous. and laye vnder the conduyter of the saue:  
 ente of the whiche fell vpon me all the foule waters. as pysshe. dysshe wa-  
 ter and all other fylthe that wounderly stonde. In soo moche that all my  
 flesshe was roten therof and myn eyen all blynd. and the burte vnder my  
 backe was a foot hygh. ¶ And yet by my grete slouth I had lpyer

to obeyde there. than to tourne me and haue lefte me vp  
 ¶ The second sayd. I suppose well. that the mylle shalbe myn. for yf I  
 come to a table couerd of all maner of picious and delycate mete. wher  
 of I maye well ete yf I wolde take of the best I am soo slouthful that  
 I maye not ete wythout one shold. putte the mete in to my mouth:

¶ And the thirde sayd the mylle shalbe myn. for I am yet a gretter lpyer  
 more slouthfull than ony of yow both for yf I had ben a thrust vnto the  
 dethe. And yf I fonde thenne my self wythin a fayre water vnto the neck  
 I wolde rather deye than to meue ones my hed: for to drynde therof ony o-  
 ne drop.

¶ Thenne sayd the Iuge to them. ye wote not what ye sa-  
 ye. for I nor none other may not well vnderstande yow But the cause I  
 demyte and put amonge yow then. And thus wente wythout ony sentence  
 for to a folysshe demaunde behoueth a folysshe answer. ¶ And ther fore  
 they ben foolke that wyle plete surche vanyte one agaynste other.

¶ And many one ben fallen therfore in grete pouerte. for a lpyll thyng  
 ought to be made a lpyll pley.



¶ And the Iuge to them. ye wote not what ye sa-  
 ye. for I nor none other may not well vnderstande yow But the cause I  
 demyte and put amonge yow then. And thus wente wythout ony sentence  
 for to a folysshe demaunde behoueth a folysshe answer. ¶ And ther fore  
 they ben foolke that wyle plete surche vanyte one agaynste other.

**¶ The viii. fable is of the wulf and of the foye**

One maye not be master wythout he haue be firste a dyscyplyne .  
 As it apiereth by this fable. Of a foye whiche came toward a wulf  
 and sayde to hym: My lord I praye you that ye wylle be my godfader. And  
 the wulf answered I am content and the foye toke to hym his sone prayng  
 hym that to his sone he wolde shewe and lerne good doctryne. the whiche the  
 wulf toke and wente wyth hym vpon a montayne. And thenne he sayde to  
 the lityl foye whanne the bestes shalle come to the feldees calle me. And the  
 foye wente and saue fro the top of the hylle: how the bestes were comyn-  
 ge to the feldees. and forth wyth he wente and called his godfader. And sayd  
 my godfader the bestes comen in to the feldees. And the wulf demaunded of  
 hym. what bestes are they. and the foye answered. they be bothe kyne & swyn  
 to gyder. wel sayd the wulf. I gyue no force for them. lete them goo for the  
 dogges ben wyth them. And sone after the foye dyd so ke on other syde: & per-  
 ceuyed the mare whiche wente to the feldees and he wente to his godfader &  
 sayd godfader mare is gon to the feldees. and the wulf demaunded of hym  
 where aboute is she. And the foye answered she is by the forest. & the wulfe  
 sayd. Now goo we to dyner: And the wulf wyth his godfader entred in to  
 the wood & came to the mare. The wulf perceuyed wel and saue a ponge  
 rost whiche was by his moder the wulf toke hym by the necke wyth his  
 teethe and drewe it wyth in the wood and etc. And deuoured hym bytwene  
 them bothe: And whan the had wel eten the godfader sayde to his godfader:  
 My godfader I commaunde you to god and moche I thanke you of your  
 doctryne. for wel ye haue taught me. in somoch that now I am a grette  
 clerke. and now I wyl goo toward my moder. and thenne the wulf sayde  
 to his godfader. My godfader ys thou goost awaye thou shalt repente the ther  
 fore. for thou hast not yet wel studiet. and knowest not yet the Splogys-  
 mes. Ha my godfader sayd the foye I knowe wel al. And the wulf sayd to  
 hym. Sythe thou wylt goo. to god I commaunde the. And whanne the foye  
 was come toward his moder she sayd to hym Certaynly. thou hast not yet  
 studiet ynough. And he thenne sayd to her. Moder I am so grette a clerke  
 that I can cast the deuyll fro the chyrche. Lete vs goo thare. And ye shall see  
 ys I haue lerne ought or not. And the ponge foye wold haue done as his  
 godfader the wulf dede. and sayde to his moder make good watche. And  
 whanne the bestes shal come to the felde. lete me haue therof knowleche. and  
 his moder sayd. wel my sone. soo shal I doo. She made good watche. And  
 whan she saue that bothe kyne and swyne wente to the feldees. She sayde  
 to hym. My sone the kyne & the swyne to gyder ben in the feldees. & he ans-  
 werd. My moder of them I wete not. lete them go for the hondes kepe them



Wel And wthin a short whyle after the moder sawe come the mare nyghe  
 Into a wode and wente. & said to her sone. My sone the mare is nyghe the  
 wood. And he answerd. my moder thysse ben good tydynge. abyde ye he-  
 re. for I go to frysche our dynet and wente and entred in to the woode.  
 And after wold do as his god fader dyd. before. and wente and tooke the  
 mare by the necke but the mare toke hym wth her teth. and bare hym to  
 the shepherde. And the moder cryed from the top of the hylle. My sone lette  
 goo the mare and come hyther agayne. but he myght not. for the mare hel-  
 de hym faste wth her teth. And as the shepherdes came for to kyll hym  
 The moder cryed. & sayd wepyng. Alas my sone thou dydest not lette  
 me and hast ben to styl a whyle at scole. wherfore thou muste now depe  
 myserably. And the shepherdes took hnd slewe hym. for none ought to  
 save hym self mayster wthoute that he have first studey. for some were  
 to be a grete clerke that can nothyng of chyrche.

¶ The xv. fable is of the dogge & of the wulf and of the wether.



Rece folys is to a fool that hath no myght. that wyl begyle another  
 stronger than hym self. As rehereth this fable of a fader of sample  
 whiche had a grete herd or flock of sheep and had a grete dogge for to kep  
 them whiche was westronge. And of his boys alle the wulfes were aserid  
 where the shepherd slept more surely. but it happed. that this dogge for hys  
 grete age deyde wherfor the shepherdes were sore troubled and wrothe. And  
 sayd one to other. we shal nomore slepe at oure ease by cause that oure dog-  
 ge is ded. for the wulfes shal now come & ete our sheep. And thence a grete

wether spers & proud whiche herde all thysse wordes came to them & said. I  
 shal gyue you good counsell. Shave me & put on me the dogges skyn. And  
 whan the wolues shal se me. they shal haue grete fere of me. & whā the wul-  
 ues came & sawe the wether clothed wyth the skyn of the dogge. they began  
 all to flee. & ran away. It happed on a day þ a wulf whiche was sore hon-  
 gry came & toke a lambe. & after ran away ther wyth. And thēme the said  
 wether came after hym. & the wulf whiche supposed þ it had ben the dogge  
 shote threys by the wape for the grete fere þ he had. & ran ever as fast as he  
 coude & the wether also after hym wythout cesser tyl þ he ran thurgh a bush-  
 ful of sharp thornes & rente al the dogges skyn whiche was on hym. & as  
 the wulf loked & sawe behynde hym. being moche doubtous of his deeth. sa-  
 we & perceyved alle the deception & fallshede of the wether. & forthwith ror-  
 ned agensst hym: & demanded of hym what beest art thou: & the wether ans-  
 werd to hym in thys maner. My lord I am a wether whiche playeth wyth  
 And the wulf said. Ha mayster ought ye to playe wyth your mayster. thou  
 hast me so sore aferd. þ by the wape as I ran before the I dyde shyte thre gre-  
 te toides. & thēne the wulf ledde hym into the place where as he had shyte.  
 sayng thus to hym. Loke hither callest thou this a playe: I take it not for  
 playe for now I shal shewe to the. how thou oughtest not to playe wyth  
 thy lord. & thēme the wulf toke & bylled hym & deuoured hym & ate hym.  
 ¶ And therfore he þ is wyse muste take good hede how he playeth wyth hym  
 whiche is wyse more sage. & more stronge. than hym self is.

¶ The xvi. fable maketh mention of the man  
 of the Lyon and of his sone.



B. III

¶ The xvi. fable maketh mention of the man  
 of the Lyon and of his sone.

That refuseth the good doctrine of his fader. yf euyl hadde come to  
 hym. it is but right. As to be rehereth this fable of a labourer whi-  
 che somtyme lured in to deserte by his culturyng and labour. In  
 this deserte was a loun which wasted and destroyed all the fre which es-  
 uery daye the sayd labourer sowed. and also this loun destroyed his trees.  
 And by cause that he bare and dyd to hym soo grete harme and damage  
 he made an hedge to the which he put and sette cordes and nettes for to ta-  
 ke the loun. And ones as this loun came for to ete com. he entred wth  
 in a nette and was taken. And thenne the goodman came thider: and bete  
 and smote hym so wonderly. That wnethe he myght scape fro deeth.  
 And by cause that the loun sawe that he myght not escape the subtyltye  
 of the man. he toke his loun and wente to dwelle in another regyon.  
 And wthyn a loun whyle after that the loun was well grown and was  
 fyre and strong he demaunded of his fader. My fader be we of this Regy-  
 on: May sayd the fader. for we ben fledde awaye fro oure sonde. And the-  
 ne the loun asked wherfore. And the fader answered to hym. For the  
 subtyltye of the man. And the loun demaunded of hym what man is  
 that: And his fader sayd to hym he is not soo grete ne soo strange as we be  
 but he is more subtylle and more ingynuous: than we be. And thenne sayd  
 the sone to the fader. I shal go auenge me on hym. And the grete loun sayd  
 to hym goo not: for yf thou goost thider thou shalt repente the therfore: and  
 shalt doo lyke a sole. And the sone answered to his fader. Ha by my heed  
 I shall goo thider. and shall see what he can doo. And as he wente for to  
 fynde the man. he mette an oye wthyn a mow and an hors was whos  
 back was all fleyen. and for. to whome he sayd in this manere. who is he  
 that hath pou ledde hyder. and that soo hath hurted pou. And they sayd  
 to hym It is the man. And thenne he sayd agayne to them.  
 Certaynly here is a wonder thyng: I praye pou that ye wylle shewe him  
 to me. An they wente and shewed to hym the labourer. whiche erred the  
 erthe. And the loun forthwyt saynge of ony moo wordes wente to ward  
 the man. to whome he sayd in this maner. Ha man thou hast doon ouer  
 many euyls bothe to me and to my fader. And in lyke wyse to oure besfies  
 wherfore I tell the to me thou wylt doo Justyce. And the man answered  
 to hym. I promytte and warne the that yf thou come nyghe me I shal slee  
 the wth this grete clobber. And after wth this knyf I shall slee the.  
 And the loun sayd to hym. Come thenne before my fader. and he  
 as hyng shall doo to be good Justyce.  
 And thenne the man sayd to the loun. I am content. yf thou wylt swe-  
 re to me: That thou shalt touche me. tyll that we ben in the presenc off



the fader And in the wyse I shal swere to the that I shal goo wyth the into  
 to the presence of the fader. And thus the Lyon and the man beganne to  
 goo by the waye where as his cordes and nettes were drawyd. And as they  
 wente. the Lyon lette hym self falle wythin a corde. and by the feet he was  
 take. soo that he myght not ferther goo. And by cause he coude not ferther go  
 he sayd to the man. O man I praye the that thou wylt helpe me. For I  
 may nomore goo. And the man answerd to hym. I am sworn to the that  
 I shal not touche the. Unto the tyme that we ben before the fader. And as  
 the Lyon supposed to have unbounde hym self for to scape he fylle in to ano-  
 ther net. And thenne the Lyon beganne to crye after the man sayng to hym  
 in this manere. O good man I praye the that thou wylt unbynde me.  
 And the man beganne to smyte hym vpon the hede. And thenne when  
 the Lyon sawe that he myght not scape. he sayd to the man: I praye the.  
 that thou smyte me nomore vpon the hede. But vpon my crye. by cause that I  
 wolde not here the good counseyl of my fader. And thenne the man began  
 to smyte hym at the hert and slew hym. The whiche thyng happeth ofte to  
 many chyldren whiche ben hangyd or by other maner executed: & put to de-  
 the. by cause that they wyl not byleue the doctryne of the faders and mos-  
 ders. ne obeye to them by noo wyse.

¶ The vii. fable is of the knyght and of the seruant the  
 whiche founde the sope.



M. 111. 111.

Any ben that for their grete lesynges supposen to put vnder alle the  
world. But cur at the last their lesynges ben knowen & manifested  
as it appereth by th e fable of a knyght whiche somtyme wente with an  
archer of his thurgh the lande. & as they roode. they fonde a foye: & the knyght  
sayd to his archer In good sothe I see a grete foye: And thene the archer be-  
ganne to saye to his lord Wy lord merueylle ye therof. I haue ben in a Re-  
gion where as the foyes ben as grete as an eye. & the knyght answered. In  
good sothe theyr synnes were good for to make manerles with. yf syn-  
ners myght haue them. And as they were rydyng. they felle in many wo-  
des & dynpes & thenne by cause the knyght perceyued wel the lesynges off  
his archer. he began to make prayers & orisons to the goddes. for to make  
his archer asend. & sa. d in this maner. O Iuppiter god almyghty. I praye  
the. that this daye thou wylt bepe us fro all lesyng. soo h we maye saue  
passe this flood & this grete ryuer whiche is here before us. & that we may  
surely come to ourr house: & whanne the archer herde the prayer & orison  
of his lord he was moche abasshed. And thenne the archer demaunded off  
hym. Wy lord wherfore prayest thou now so deuoutly? And the knyght an-  
werd wost thou not wel h it is wel knowen & manifested h we soone must  
passe a ryght grete ryuer. & that he who on al this daye shal haue made o-  
lesyng. yf he entre in it. he shal neuer come out of it agayne. Of the whiche  
wordes the archer was moche doubtous & dredeful. & as they had reden a  
lytyl waye. they fonde a lytyl ryuer wherfore the archer demaunded of his  
lord is this the flood whiche we muste passe. Nay sayd the knyght. for it is  
wel greetter. O my lord. I saye by cause h the foye whiche ye sawe may well  
haue swymmed & passed ouer this lytyl water. And the lord sayd. I care not  
ther fore. & after that they had reden a lytyl further they fonde another lytyl  
ruer: & the archer demaunded of hym. is this the flood h ye spake of to me.  
Nay sayd he. for it is greetter & more biode. & the archer sayd agayne to hym.  
Wy lord I say so. by cause h the foye of the whiche I spake of to daye was  
not greetter than a calf. And thenne the knyght herbyng the dyspyllacion  
of his archer answered not. & so they rode forth soo longe h they fonde yet  
another ryuer. And thenne the archer demaunded of his lord. Is this the sa-  
me. Nay sayd the knyght. But soone we shal come ther to O my lord I sa-  
ye so by cause h the foye wherof I spake to you this daye. was not greetter  
than a sheep & when they had reden vnto cuntyne they fonde a gret ryuer  
& of a grete brede. And whan the archer sawe it he began al to shake for fere  
& demaunded of his lord. Wy lord is this the ryuer. yf sayd the knyght. O  
my lord I ensure you on my seythe. h the foye of the whiche I spake to da-  
ye. was not greetter than the foye whiche we sawe to daye wherfore I knowe  
wlege & confesse to you my synne. And thenne the knyght began to smile.

a sayd to his archer in this manere. Also this ryuer is no worse than the o-  
ther whiche we sawe to fore & haue passed thurgh them. & thenne the archer  
had grete vergoyne & was shameful. by cause h he myght noo more couer  
his lesynge. And therfore it is saye & good for to saye euer the tounge. & to  
be trew bothe in speche & in dede. for a lyer is euer begyled. & his lesynge is  
knowen & manifested on hym to his grete shame & downnage.

**T**he first fable is of the eagle and of the rauen

**T**he second fable is of the eagle and of the weasel

**T**he thirde fable is of the fowe and of the gote

**T**he forth fable is of the batte and of the chyden

**T**he v. fable is of the fowe and of the bussh

**T**he vi. fable is of the man and of the god of the wodes:

**T**he vii. fable is of the spysher

**T**he viii. fable is of the catte and of ratte

**T**he ix. fable is of the labourer and of the large sote

**T**he x fable is of the chylde that kepte the sheep

**T**he xi fable is of the ante and of the columbe

**T**he xii fable is of the Dec & of Iupiter

**T**he xiii fable is of a carpenter

**T**he xiiii fable is of yonge theef and of his moder

**T**he xv fable is of a man and of a flee

**T**he xvi fable is of the husbound & of his two wyues.

**T**he xvii fable is of the labourer & of his children





One ought to take on hym self to doo a thyng whiche is peryllous  
 without he fele hym self strong ynough too doo it. As rehereth this  
 fable. Of an Eagle whiche slepyng toke a lambe wherof the rauen had gre  
 enye wherfor upon another tyme as the sayd rauen sawe a grete herd of  
 sheep. By his grete enye and pryde and by his grete outrage desanded on  
 them. And by suche fashon and manere smote a wether that his clothes abo  
 de to the fleshes of it. In soo moche that he coude not flee awaye. The sheep  
 herde thence came and brake and toke his wynges from hym. And after  
 bare hym to his chyldren to playe them wythe. And demaunded of hym.  
 what byrde he was. And the rauen answered to hym. I supposed to haue  
 ben an Eagle. And by my ouerweenyng I wende to haue take a lambe. as  
 the Eagle dyd. but now I knowe well that I am a rauen wherfor the se  
 ble ought not in noo wyse to compare hym self to the stronge.  
 For somtyme when he supposed to doo more than he maye. he falleth in  
 to grete dishonour: as it appereth by this present fable. Of a Raven whiche  
 supposed to haue ben as stronge as the Eagle.

The second fable is of the eagle and of the weasel.



One say what soo euer myght that he had. ought not to dyspryse  
 the other. As it appereth by this present fable of an Eagle. whiche  
 chased somtyme after an hare. And by cause that the hare myght not resiste  
 ne wythstande agaynst the eagle. he demaunded ayde and helpe of the weasel

the whiche tolde hym in her beppng. & by cause þe eagle sawe the wesel so  
 litel he disprased her & besoi her toþ the hare. wherof the wesel was wrothe  
 And therfore the wesell wente and behelde the eagles nest whiche was vpon  
 a hygh tree. And she sawe it the lytel wesel clymed vpon the hygh tree.  
 and toke and cast doune it to the grounde the ponge Eagles wherfore they  
 deyde. And for this cause was the eagle moche wrothe and angry. And  
 after wente to the godd Jupyter and prayed hym that he wold fynde hym  
 a sure place where as he myght leye his egges and his lytel chyldre.  
 And Jupyter graunter it and gaf hym suche a gyfte that whan the tyme  
 of chyldpnge shold come that she shold make her pong eagles wythin his bo  
 some And thence whan the wesel knewe this she gadred and assembled to  
 gyder grete quantyte of ordure or splte. And therof made an hygh hylle  
 for to lete her self falle fro the top of it in to the bosome of Jupyter. And  
 whan Jupyter felte the stynche of the felte he beganne to shake his bosom  
 and bothe wesell and the egges of the eagle felle doune to the erthe. And  
 thus were alle the egges broken and lost And whanne the eagle knewe it. she  
 made auowe that she shold neuer make none eagle. tyll of she were assured.  
 ¶ And therfore none how stronge and myghty that he be ought not to dis  
 prayse som other. For there is none soo lytel: But that somtyme he may let  
 te and auenge hym self. wherfore doo thou no dyspleasure to none. That dys  
 playse not come to the.

¶ The thyrde fable is of the foye and of the gote



**E** which is wyse and sage ought first to lode and beholde the ende.  
 as he begynne to werke ony werk as hys appereth by this fable. Of  
 a fore and of a gote that somtyme descendeth and wente downe in to a depe  
 well. for to drynde and when they had well dronde. By cause that they  
 coude not come up ward agayne. The fore sayd to the gote in this maner  
 My frend if thou wilt helpe me. we shall sone ben bothe oute of this wel  
 le for if thou wilt sette thy two feet agynste the wall. I shall well lepe  
 upon the. and upon the homes And thence I shall lepe oute of this well  
 And whanne I shall be oute of it thou shalt me take by the hondes. And I  
 shall pynche and drawe the oute of the well. And at this request the gote.  
 accorded and answered I wilt well And thence the gote lyfte up his feet a  
 gynst the wall. & the fore dyd soo moche by his malice that he gat out off  
 the well. And when he was out. he began to lode on the gote which was  
 wythin the well. and thence the gote sayd to hym helpe me now as thou  
 hast promysed. And thence the fore beganne to lawge & to scorne hym.  
 O mayster gote: if thou haddest be wel wyse with thy sayre berd or euer  
 thou haddest entred in to the well thou sholdest first have taken hede how  
 thou sholdest have comen oute of it agayne.  
 And therefore he which is wyse. if he wysely wilt gouerne hym self.  
 Dought to take euer good hede to the ende of his werke.

**T**he fourthe fable is of the catte and of the chyllyen:





¶ Whiche is fable of kynde. and hath begonne to deccyue some other  
 cuer he wyl use his craft As it appeareth by this present fable of a  
 Kat whiche somtyme tok a chylde. the whiche he begonne strongly to bla  
 me: for to haue founde som cause that he myght cte it. & sayd to hym in this  
 manere. come hither thou chylde. thou dost none other good but cte al the  
 nyght. thou lettest not the men slepe. & thenne the chylde answered to hym. I  
 doo it for theyre grete prouffite. And ourt agayne the catte sayd to hym.  
 yet is there well wors. for thou art an inaffe & lechour for thou knowest  
 naturelly both the moder and thy daughter And thenne the chylde said to  
 the Kat. I do it because that my mayster may haue egges for his ctynge: &  
 that this master for his prouffite gaf to hym bothe the moder and the dough  
 ter for to multiplye the egges. & thenne the Kat sayd to hym. by my feyth  
 godsey thou hast of excusacions ynough. but neuertheles thou shalt passe  
 thurgh my throte: for I suppose not to faste this dape for alle thy wordes  
 And thus is it of hym whiche is custummed to lye by raryn.  
 ¶ For he can not kepe ne abstepne hym self fro it for alle the excusacions he  
 be leyde on hym

¶ The 8. fable is of the foye and of the busshe.



¶ Enought not to demaunde ne aske help of them he ben more custo  
 med to sette than to good or prouffite. as it appereth by this fable of a  
 foye whiche for to scape the peril to be taken wente vpon a thorne whiche  
 hurted him sore & wepyng said to the busshe I am come as to my refuge in  
 to the & thou hast hurted me. & thenne the busshe said to hym thou hast erred  
 and wel thou hast begyled thy self. for thou supposest to haue taken me

thou art accustomed to take the kyn and hennys. And therfore men ought  
not to helpe them whiche ben accustomed to do euylle. But men ought  
rather to lete them.

**¶ The vi. fable is of the man and of the god of the wodes**

¶ If the euyl man somtyme prouffyteth somme other he doth it not by  
his good wyll but by force as rehereth to be this fable: Of a man  
whiche had in his hous an ydolle the whiche ofte tyme he adored as his god  
to whom he ofte prayed that he wold gyue to hym moche good. And the  
more that he prayed hym the more he fayled and became poure wherfore the  
man was wel wrothe agaynst his ydole and toke it by the legges and smote  
the hede of it soo strongly agaynst the wall. soo that it brake in to many pte-  
ces. Oute of the whiche ydolle issued a ryght grette tresoure wherof the man  
was ful gladd and ioyous. And thenne the man sayd to his ydole.  
Now knowe I wel that thou art wycked. euyl and peruers. For whan I  
haue worshypped the thou hast not holpen me. And now whan I haue be-  
te the thou hast moche done for me. And therfore the euylle man whanne he  
doth ony good it is not of his good wyll but by force.

**¶ The vii. fable is of the fysher**



¶ The vii. fable is of the fysher  
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the ryuer for to make the fyssh to daunse And whan he sawe that for none  
 songe that he coude pype. the fyssh wolde not daunse. As wroth dyd cast his  
 nettes in to the water. & toke of fyssh grete quantyte. And whan he hadde  
 drawe oute his nettes out the water. the fyssh began to lepe and to daunse  
 a thyme sayd to them: Certynly it appereth now well þe be cupll bees  
 tes. for now whan ye be taken ye lepe and daunse. And whan I pyped a  
 played. of my muse or bagpype ye daryed. ne wolde not daunse. Therfore  
 it appereth well that the thynges whiche ben made in season ben wel ma  
 de and done by reason:

**¶** The viii fable is of the cate and of the ratte



**¶** The whiche is wyse and that ones hath ben begyled ought ont to truf  
 te more hym. As rehereth this fable of a catte whiche wente in to a  
 hous where as many rattes were: the whiche he dyd ete eche after other.  
 And whan the rattes perceyued the grete fyrnes and crudeltye of the catte.  
 held a counseyll to gyder where as they determyned of one aomyn wyll. þ  
 they shold no more holde them ne comt nor goo on the sothe floore wher  
 fore one of them moost auncient proffered a sayd to al the other suche wor  
 des. My bretheren & frendes ye knowe well þ we haue a grete cunye which  
 is a grete persecutour ouer vs all. to whom we maye not resyste wherfore of  
 nede we myste holde oure self upon the hygh bakkes to thende that he may  
 not lase vs.  
**¶** Of the whiche proposicion  
 or wordes the other rattes were well content and apayd. And bespyd



this counseyl and whan the catte knewe the counseyl of the rats. he spyde hym self by his two feet behynde at a pynte of yron whiche was styked at a balke. ferynyng hym self to be dede. And whan one of the rats loopyng downward. sawe the catte begonne to lase and sayd to the catte. O my frend. yf I supposed that thou were dede. I shold goo doune. But well I knowe the so fals and peruers. that thou mayst wel haue hanged thy self ferynyng to be dede. wherfore I shall goo doune. And therfore he that hath ben ones begyled by somune other. ought to kepe hym well fro the same.

**T**he ix fable is of the labourer and of the ppecharge



Whiche is taken wth the wyched and euyl ouzte to suffre payne and punypon as they. As it appereth by this fable. A labourer which somtyme dresseth and sette his grynnes and nettes for to take the ghers and the cranes: whiche ete his come. It happed thenne ones amonge a grete meny of ghers and cranes. he toke a ppecharge whiche prayed the labourer in this maner. I praye the lere me goo. for I am neyther ghoos ne crane nor I am not come hyther for to doo the ony harme. the labourer begonne thenne to lase and sayd thenne to the ppecharge. yf thou haddest not be in thete felawship. thou haddest not entryd in to my nettes. ne haddest not be taken. & by cause thou art foude & taken wth them. thou shalt bee punysshed as they shall be. Therfore none ought to holde compaignie wth the euyl wythout he wyl suffre the punypon of them whiche ben punysshed.

**¶ The v sable is of the child which kept the sheep:**



**¶** Which is accustomed to make lesynges how be it þe saie trou-  
the. yet men belyue hym not. As rehereth this fable. Of a child whi-  
che somtyme kepte shep. the whiche cryed ofte wythout cause saynge. Alas  
for goddes loue socoure yow me. for the wulf wyll ete my sheep And whā  
the labourers that cullyued and ceryd the erthe aboute hym herd his crye.  
They came to helpe hym the wyche came so many tymes. and fōd nothing  
And as they sawe that there were noo wulues. they retorned to her labou-  
ryng. And the child dyd so many tymes for to playe hym

**¶** It happed on a daye that the wulf came. and the chylde cryed as he was  
accustomed to doo. And by cause that the labourers supposed that it hadde  
ben trouthe. abode styll at theyr labour. wherfore the wulf dyd ete the shep  
for men belyue not spghly hym whiche is knowen for a lyer

**¶ The vi sable is of the ante and of the columbe.**

**¶** One ought to be slowful of the good whiche he receyuet of other.  
As rehereth this fable of an Ante whiche came to a fontayne. for to  
drynke and as she wold haue dronken she felle wythin the fontayn vpon  
the whiche haue ben drowned wythout help. toke a braunche of a tree. And  
cast it to her for to saue her self. And the Ante wente anon vpon the braun-  
che & saued her. & anone came a fawconer. whiche wold haue take the dou-  
ne. And thenne the ante whiche sawe that the fawconer dressed his nettes



came to his fote and soo faste pricked it that she caused hym to smyte the  
 erthe wth his fote: and therwyt made soo grete noyse that the tounne herd  
 it. wherfore she strowe a wepe on the gypme and nettes were alle sette. And  
 therfore none ought to forgete the benefyce whiche he hath receyved: of for  
 me other. for slowfulnesse is a grete synne:

**T**he xii. fable is of the Bee and of Iupiter





In the curpl men wysshe to other: comethe to hym which wysseth it  
 As it appiereth by this fable of a bee which offred a gas to Jupiter  
 a pyere of hony: wherof Jupiter was moche Joyous. & thenne iupiter sayd  
 to the bee. demaunde of me what thou wylt. & I shal graunte & gyue it to  
 the gladly: & thenne the bee prayed hym in this manere. God almyghty I  
 praye to the þ thou wylt gyue to me a graunte. þ who so euer shal come for  
 to take awaye my hony: yf I praye hym. he may sodenly deye. & by cause þ  
 Jupiter loued the humayn lygnage he said to the bee. Suffyse the. þ who  
 so euer shal go to take the hony: yf thou praye or syngre hym. Inconuenient  
 thou shalt deye. & thus her prayer was tourned to her grete domynage: for  
 men ought not to demaunde of god but suche thinges þ ben good & honest.

¶ The xii. fable is of the carpenter.



As moche as god is more proppe & benygne to the good & holy  
 moche more he punysshed the wycked & curpl. As we may see by this  
 fable. Of a carpenter whiche cutte wode vpon a ryuer for to make a temple  
 to the goddes. & as he cutte wode. his aye felte in to the ryuer. wherfore he  
 began to wep & to calle helpe of the goddes. And the god Mercurye for pye  
 te apired byfore hym And demaunded of hym wherfore he wepte. & shewen  
 to hym an aye of gold & demanded of hym yf it was the aye whiche he had  
 lost. & he said nay & after the god shewen to hym another aye of syluer. and  
 semblably said nay And by cause that mercurius sawe þ he was good and  
 trewe. he drewe his aye out of the water. & toke it to hym wyth moche goodn  
 þ he gaf to hym. And the carpenter tolde this storye to his felawes. of the whi  
 che one of them came in to the same place for to cutte as his felawe dyd

Before & late fallen his ape w<sup>th</sup>in the water & began to wepe & to dema<sup>nd</sup>  
 be the helpe and ayde of the goddes. And thence Mercury appe<sup>re</sup>  
 red to for hym: & shewed to hym an ape of gold. And dema<sup>nd</sup>ed of hym  
 Is the same it that thou hast loste. And he answerd to Mercury ye saye  
 fyre & myghty god the same is it. And Mercury seying the malice of the By  
 layne gaf to hym neyther the same ne none other. & lefte hym weeping. for  
 god whiche is good & Just rewarded the good & true is this world or else  
 other after his deserte & punyssheth the envye & Injuste.

**¶** The viii fable is of a yonge theef and of his moder



Whiche is not chastysed at the begynnyng is envye & perverts at the  
 ende. As it appereth by this fable Of a yonge child whiche of his  
 playfute begon to stele & the thefte whiche he made he broughte to his mo  
 der. & the moder toke them gladly. & in no wyse she chastysed hym. & after  
 he had done many theftes. he was taken & condemned to be hanged. And  
 as men ledde hym to the Justice. his moder folowed hym & wept sore. And  
 thene the child prayed to the iustice that he myght saye one word to his mo  
 der. & so he approuched to her. made semblaunt to telle her somme wordes  
 at her ere and w<sup>th</sup> his teeth he bote of her noyse. wherof the iustice blamed  
 hym. & he answerd in this maner. W<sup>th</sup> loud ye have no cause of my deeth. for  
 yf she had wel chastysed me I had not come to this shame. for who loveth  
 wel. wel he chastyseth And therefore chastyse wel your chyldren. to thende  
 ye falle not in to suche case.

**¶** The ix fable is of the flet and of the man;



E þ doth euyl how be it þ the euyl be not grete men ought not to  
 leue hym unpunished. As it appiereth by this fable of a man whi  
 che toke a flee whiche bote hym. to whom the man said in this manere. flee  
 why bteft thou me & leteft me not slepe. & the flee answered. it is my kynd to  
 do so wherfore I praye the þ thou wylt not put me to deeth. & the man bes  
 gan to laue & said to the flee. thou mayst me not hurte sore. Nevertheless.  
 the behoueth not to byte me wherfore thou shalt deye: for men ought not  
 to leue none euyl unpunished how be it that it be not grete.





**T**he xvi fable is of the husbounde and of his two wyues .

Þ thinge is worse to the man than the woman. As it appiereth by this fable of a man of a meane age. whiche toke two wyues þ is to wete an olde and a yonge whiche we bothe dwellynge in his hous & by cause that the olde dyspyde to haue his hous she pulled the blacke herys fro his hedde & his berde. by cause he shold the more be lyke to her. And the yonge woman at the other syde pulled oute all the whytte herys to the ende that he shold seme the yonger: more gay and sayre in her syghte and thus the good man abode wythout any herys on his hedde. And therefore it is grete folye to the auncient to wedde then self ageyn: for to them is better to be vnywedded than to be euer in trouble wyth an euyl wyf. for the tyme in whiche they shold reffe them. they put it to payne and to grete labour.

**T**he xvii fable is of the labourer and of the chyldren



5. E þ labourer & werker continually may not saye to haue plente of goodes. as it appiereth by this present fable. of a good mā labourer whiche at his tyf had laboured & wrought. & was riche & whan he shold dye. And myghtesour I haue left in myn wyne & after that the good man was dede. his chyldren whiche supposed þ his tresour had ben in the wyne. dyd nothing al day but desired it & bare more stryfe than dyd before. for who traupseth well. he hath euer brede ynough for to ete. And he that werkereth not dyeth for hunger.

**¶ Here fynyssheth the fables of Esope**

**¶ And here foloweth the table of the fables of Aryan :**

- ¶ The fyrst fable is of the wulf and of the oold woman**  
**¶ The second fable is of the tortoise and of the byrdes**  
**¶ The thyrde fable is of the twe Crenysles**  
**¶ The fourth fable is of the asse & of the syn of the Lyon**  
**¶ The v fable is of the frogges and of the foie**  
**¶ The vi fable is of the two dogges**  
**¶ The vii fable is of the Camell and of Jupiter**  
**¶ The viii fable is of the two felawes**  
**¶ The ix fable is of the two pottes**  
**¶ The x fable is of the bolle. the Lyon and of the gote**  
**¶ The xi fable is of the ape and of the child**  
**¶ The xii fable is of the crane and of the Peros**  
**¶ The xiii fable is of the hunter and of the tygre**  
**¶ The xiiii fable is of the soure Wyne**  
**¶ The xv fable is of the busshe and of the tree**  
**¶ The xvi fable is of the fysshier and of the lypyl fyssh**  
**¶ The xvii fable is of the phebus of the auaricious & of the ennio.**  
**¶ The xviii fable is of the theef & of the chylde whiche wepte**  
**¶ The xix fable is of the Lyon and of the gote**  
**¶ The xx fable is of the crowe whiche had thurst**  
**¶ The xxi fable is of a bylayne. & of a ponge bolle**  
**¶ The xxii fable is of a pylgryn and of the satyre**  
**¶ The xxiii fable is of an oye and of a ratte**  
**¶ The xxiiii fable is of the ghees and of her lord**  
**¶ The xxv fable maketh mencion of the ape & of his two children**  
**¶ The xxvi fable is of the wynde and of the pottle**  
**¶ The xxvii fable is of the wulf & of the cheuvel or lypyl gote**

*Nature*

**¶ The first fable is of the olde woman and of the wulf**



**¶** En ought not to be put on all maner spirytes As reherfeth this fable of an old woman. whiche said to her child by cause that it wepte certeynly yf thou wepft any more. I shall make the to be ete of the wulf. & the wulf heyring this olde woman. abode styll to fore the pate & supposed to haue eten the child. & by cause that the wulf had so longe tarped there that he was hongry: he retourned and wente agayne in to the wood. And the she-wulf demaunded of hym why hast thou not brought to me somme mette. & the wulf answered. by cause. that the old woman hath begyled me the whiche had promysed me to gyue me her child for to haue eten hym. And at the laste I had it not: And therfore men ought in no wyse to truste the woman And he is wel a foole h sciteth his hope & truste in a woman. And wherfore truste they not. & how shalt do as the sage & wyse.

**¶ The second fable is of the tortoise and of other byrdes.**

**¶** E that enhaunceth hym self more than he ought to do to hym ought not to come no good: As it appiereth by this present fable. Of a tortoise whiche said to the byrdes. yf ye lyst me by wel hyghe from the ground to the ayer I shal shewe to you grete plente of precious stones & the egles to be her & bare her so hyghe that she myght not see the erthe: & the Egles sayd to her shewe me now the precious stones h thou promysed to shewe to me.

**¶** And by cause that the tortoise myght not see in the erthe. And h the





Egle knewe well that he was deceyued: therfore he throwed his stones in to the tores  
 to see howe they wold flye: and he sawe that they wold flye and geve worship & glorie  
 may not haue it withoute grete labour. Therfore it is better & more sure to  
 kepe hym lowe than to enhaunce hym self on hygh. & after to depe shame  
 fully & miserably: For men sayn commonly who so mounteth hygher than  
 he shold. he fallen lower than he wold:

¶ The thyrde fable is of the two Creupses



**E** which wel teche and lerne somme other. ought first to conge &  
 exampne hym self: as it appeareth by this fable of a Crueffe: whi-  
 che wold haue chastysed her owne daughter bycause h she wente not well  
 ryght. And sayd to her in this manere. my daughter: it pleaseth me not h  
 thou goost thus backward. for euylle myght well therof come to the. And  
 thenne the daughter sayd to her moder. My moder I shall goo right and  
 forward wth a good wyll but ye muste goo before for to shewe to me the  
 waye. But the moder coude none other wyse goo than after her synn wher  
 for her daughter sayd vnto her. My moder lerne first your self for to go  
 ryght and forward. & thenne shall ye teche me And therefore he that wyl te-  
 che other. ought to shewe good ensample. for grete shame is to the doctour  
 whan his own coulpe or faute accuseth hym

**T**he fourth fable is of the asse & of the slyn of the lpon



One ought not to gloryfye hym self of the goodes of other. As reher-  
 seth this fable of an asse which somtyme founde the slynne of a Ly-  
 on the whiche he dyd and wered on hym. But he coude neuer hyde his eris  
 therwyt. And whanne he was as he supposed wel arayed wth the said  
 slynne.  
 The ranne in to the forest.  
 And whanne the wylde bestes sawe hym come they were ferdfull that the  
 asse beganne to fley. for they wende that it had ben the lpon. And

the mapster of the asse ferche and soughte his asse in eury place all aboute  
 & as he had soughte longe he thoughte he wold goo in to the forest. he met  
 te wth his asse arayed as before is said but his maister whiche had soughte  
 te hym longe sawe his crys wherfore he knewe hym wel & anone toke hym  
 & sayd in this manere. ha a mapster asse art thou clothed wth the skynne  
 of the lpon. thou makest the bestes to be aserd but yf they knewe the as wel  
 as I doo. they shold haue no fere of the. but I ensure the he wel I shal bete  
 the ther fore. And thene he toke from hym the skyn of the lpon & said to hym  
 I pon shalt thou be no more. but an asse shalt thou euer be. & his maister to  
 be therue a staf. & smote hym. so he euer after be remembryd hym wel of it. &  
 therfore he whiche auariceth hym self of other mennes goodes is a very foll  
 for as men sayn comynly. he is wel arayed no: wel appoynted. whiche is  
 cloted wth others gowne. ne also it is not honeste to make large thonges.  
 of other mennes leder.

**T**he 8 fable is of the frogge and of the sope.



One ought to auarice hym self to do he whiche he can not do. As it  
 appeereth of a frogge. whiche somtyme came oute of the dyche the  
 whiche presumed to haue lepte vpon a hyghe montayne. & when she was  
 vpon the hyghe montayne. she sayd to other bestes. I am a mapstresse in  
 medecyn and canne geue remedy to all manere of sickness by myn arte. &  
 subtylte. And shall render and brynge you vp agayne in good helthe.  
 wherof somme belyued her. And thene the sope whiche perceyued the  
 folysh belyue of the bestes. beganne to lauche. And sayd to them. poure



besides how may this fowle and venemous best which is febe and palse f  
 wour tender and gve to you helthe. for the lere which wylle hele some  
 other. ought fyrst to hele hym self. for many one counterfeyth the lere.  
 which can not a word of the science of medecyne: from the which god per  
 ferne and bepe ba.

**¶** The vi. fable is of the two dogges



**¶** That taketh wth hym self Bayne glorie of that thyng. Be the  
 which he sholde humble hym self is a veray fole. As it appierth  
 by this fable. of a fader of samplle. which had two dogges: of the which  
 the one wthout any barbyng bote the folde: And the other dyd barke and  
 bote not. And whan the fader of samplle perceyued the shrewdnes and ma-  
 ltyce of the dogge that barbed not he henge on his necke a bell. to the ende h  
 men shold beware of hym wherfore the dogge was our proud a fyre.  
 And began to dyspryse all the other dogges of the which one of the mooste  
 auncient sayd to hym in this manere. O fole best: now perceyue I well  
 thy fole and grete wodenesse to suppose h this belle is givyn to the for thy  
 owne deserte a myrte. But certaynly it is nat soo. for it is taken to the for  
 thy demerites. And by cause of thy shrewdnesse. and grete treason. for to  
 shewe. that thou art fole and a traytour: And therefore none ought to be io-  
 yefull and gladd of that thyng. wherof he ought to be tryst and sorowful  
 as many soules done. which made Joye of theyr byes and envyle dedes.

for a moche sole were the theef whiche that men ledde for to be hanged. and that he had a cordin of gold aboute his necke. yf he shold make Ioye ther of. how be it that the corde were moche tyeche and sapre.

**The vii fable is of the camel and of Iuppter**



Very creature ought to be content of that: that god hath gyuen to hym without to take thenherptance of other. As reheratht his fable Of a camel whiche somtyme complayned hym to Iuppter of that the other bestes morqued hym: By cause that he was not of soo grete beaunte: as they were of. wherfore to Iuppter Instantly he prayed in suche maner as foloweth. faye syre and god I requyre and praye y the thou wylt gyue to me hornes. to thende that I maye be nomore morqued. Iuppter thenne beganne to lause. And in stede of hornes. he toke from hym his eia. And sayd. thou hast more good. than it behoueth to the to haue. And by cause that thou demaundest that. whiche thou oughtest not to haue. I haue take fro the that whiche of ryght and bynde thou oughtest to haue. to haue. for none ought to desyre more. than he ought to haue. to the ende that he lese not that whiche he hath.

**The viii fable is of the two felawes**

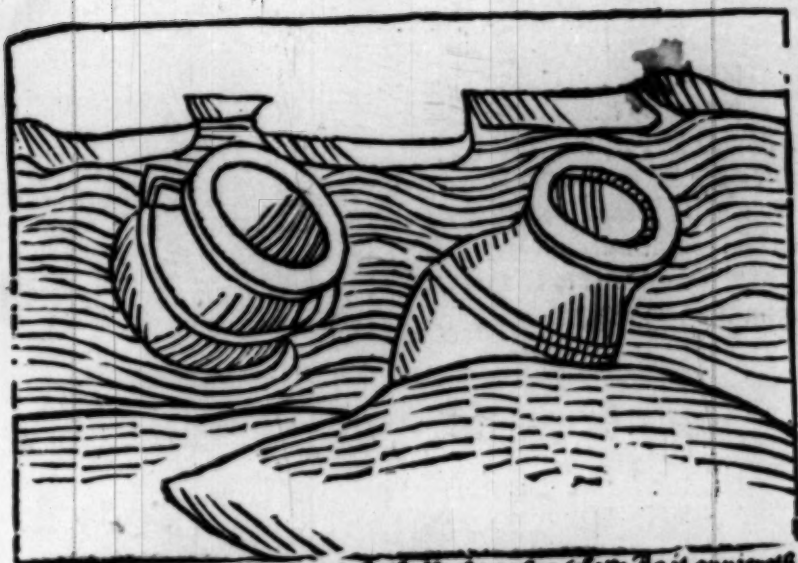


**M** En ought not to hold fellowship w<sup>th</sup> hym which is accustomed to  
 begyle other. As it appereth by this fable: Of two felawes which  
 somtyme held fellowship to eche other for to goo bothe by montaynes and  
 dales And for to make better theyr voyage they were sworne eche one to  
 other that none of them bothe shold leue other vnto that tye tyme of dethe  
 shold come and departe them. And as they walked in a forest they mette  
 w<sup>th</sup> a grete wyld beere: and bothe ranne sone awape for feere of the whiche  
 the one clymmed vpon a tree. And whan the other sawe that his felawe  
 had lefte hym leyde hym self on the erthe. and sayned to be dede.  
 And Incontynent the beere came for to ete hym. but by cause the gallant  
 played well his game. the beere went forthe his waye & touched hym not  
 And thenne his felawe came down fro the tree whiche sayd to hym. I praye  
 the to telle me what the beere sayd to the grete sygne or token of loue.  
 And thenne his felawe sayd to hym: He taught to me many sayre secrete  
 But amonge all other thynges he sayd to me. that I shold neuer trust hym  
 who ones hath bereyured me.

**T**he is fable maketh mencyon of the two pottes

*And the beere had ere a man*





He poure ought not to take the Riche as his felaw As it appereth by  
 this fable of two pottes of the whiche the one was copet. & the other  
 of erthe the which pottes dyd mete to gyder wythin a ryuer. & by cause þe  
 erthen pot wente swifter than dyd the copetpot. the of copet said to the pot  
 of erthe. I pray the þe we may go to gyder. & the erthen pot answered & said to  
 the copet pot I wyl not goo wyth the. For yf thou sholdest mete wyth me  
 thou shodest breke & put me in to pyces. & therfore the poure is a sole þe cōpa  
 reth & spakened hym self to the ryche. For better is to lyue in pouerte than to  
 deye dysapnyssy & be oppresstyd of the riche:



**The p fable is of the Lyon and of the bolle**

It is not alwaye tyme to auenge hym self of his enemye. As it ap-  
 piereth by this fable of a bolle whiche somtyme fledde before a Ly-  
 on. And as the bolle wolde entre wthin a couerne for to saue hym. a Gote  
 wente agaynst e hym for to depe and sette hym that he shold not entre in it  
 to whome the bolle sayd: it is not tyme now to auenge me on the. For the  
 Lyon that chaseth me but the tyme shal come that well I shall synd the:  
 For men ought not to do to hym self dominage for to be auengyd of  
 his enemye. But oughte to lose tyme and place couenable for to do it.

**The vi fable is of the ape and of his sone.**



**N**o fouler thing is to the man. than wth his mouthe to pryse hym  
 self. As this fable refereth to Ba. D Jupiter Spnge of al the world  
 whiche made all the beestes and all the byrdes to be assembled to gyder  
 for to knowe theyr bountie. and also theyr synd. Emonge all the.

And ther wth came the Ape. whiche presentyd his sone to Jupp-  
 ter. sayng thus **C**haryt spce and myghty god. loke and see  
 here the sayrest beste that euer thou createst in this world. And Jupiter

the same beganne to lause. and after sayd to hym thou art well a sole beest  
to praysse soo thy self. for none oughte to prayse hym self. but oughte to  
doo good and vertuous werkes. wherof other may praysse hym. for it  
is a shamefull thyng to praysse hym self.

**¶ The vii fable is of the crane and of the Pecos**



¶ What Vertu any man hath none oughte to praysse hym self. As  
it appiereth by this fable: Of a Pecos whiche somtyme made a dy  
ner to a crane. And whan they had eten and drunken ynough. They had  
grette wordes to gyder. wherfor the peros sayd to the crane Thou hast  
not so fayre a forme ne soo fayre fygur as I haue. ne also fayre fethers ne  
soo resplendysynge as I haue. To whom the crane answered. and sayd.  
It is trouthe neuertheles thou hast not one good. ne one so fayre a vertue  
as I haue. for how be it that I haue not so fayre fethers as thou hast. yet  
can I slee better than thy self dost. for wyth thy fayre fethers thou most  
euer abyde on the erthe. And I maye slee where soeuer it plaseth me. And  
thus euerychone ought to haue suffysaunce and to be content of that. that  
he hath wythout auaysynge or praysynge of hym self. and not to dyspry  
se none other.



**¶ The pynnyfable is of the hunter and of the tygre**



**W** Erse is the stroke of a tonge than the stroke of aspre as it appie  
reth by this fable. Of a hunter. whiche wyth his arrowes hurted  
the wyld beestes in suche wyse that none escaped fro hym. to the which bes-  
tes a tygre fyres and hardy sayd in this maner. De not aser. for I shal  
bepe yow well. And as the Tygre came in to the wod the hunter was hyd  
wythin a bussh. the whiche whan he sawe passe the tygre before the bussh  
he shot at hym an arrowe and hette hym on the tye. wherfore the Tygre  
was grete abasshed. And wepyng and soe lachryng sayd to the other  
beestes I wote not from whence this cometh to me.

**¶** And whanne the fove sawe hym soo grete abasshed. All lawghyng  
sayd to hym. Ha a Tygre. thou arte soo myghty and soo stronge. And  
thanne the tygre sayd to hym. my strengthe awayled me not at that tyme.  
for none may bepe hym self fro treason. And therfore somme secreit is he-  
re. which I knewe not before. But not wythout standyng this I may wel  
conceyve that there is noo wors arrowe. ne that letteth more the man. than  
thatowe whiche is shotte fro the envell tongue. for whanne som persone  
profereth or sayth som wordes in a felawshyp of sommen of honest and  
goodlyf. all the felawshyp supposeth that. that whiche this envell tongue  
hath sayd be trewe. be it trewe or not how be it that it be but lachryng: But

notwithstandinge the good man shall euer be wounded of that same as  
 towe. whiche wounde shall be Incurable. And yf it were a stroke of a  
 speer. it myght be by the Lyrurgyn heled. But the stroke of an euill ton  
 gue may not be heled: By cause that Incontynent as the word is prof  
 fered or sayd. he that hath sayd it. is nomore mayster of it. And for this  
 cause the stroke of a tongue is Incurable and without guaryson.

**¶ The viiii fable is of the four open**



En ought not to breke his feythe agaynst his good frend. ne to le  
 ue his felawship. as it appiereth by this fable of four open whiche  
 to gyder were in a fayr medow. And by cause that euer they were and kept  
 them to gyder. none other beeste durste not assaple them. and also the lyon  
 dradde them moche. The whiche lyon on a daye came to them. And by his  
 decepuable wordes thought for to begyle them. and to rauyshe and take  
 them the better. maade them to be separated eche one fro other. And whan  
 he they were separated. the lyon wente and toke one of them. & whan the lyon  
 wold haue strangled hym. the ope sayd to hym godsep. he is a foole whiche  
 byspuerth fals & decepuable wordes & leueth the felawship of the good frend  
 for yf we had ben euer to gyder. thou haddest not taken me. & therefore he

Whiche is and standeth well sure oughte to bepe hym soo that he falle not  
for he whiche is well: mene not hym self

**¶** The vii fable is of the busshe and of the aubrey tree



One for his beaute oughte not for to dispreyse some other. for som  
tyme suche one is fayre that soone wepeth lothely and fowle. and ro  
hyghe falleth wnto lowe. as it appereth by this fable. Of a fayre tree. whi  
che morqued and scorned a lypyl busshe. And sayd. **¶** Heest thou not my  
fayre fygure. a h of me men edespe and byldest fayre edespres as palays a  
castellis galeys and other shippes for to sayle on the see. a as he auanced  
a preysed hym self thus. came there a labourer wth his aye for to hewe  
and smyte hym to the ground. And as the labourer smote vpon the fayre  
tree. The busshe sayd Certaynly my broder yf thou nowe were as lypyl

As I am. men shold not hewe ne smyte the doune to the erthe. **¶** And  
therfore none oughte to reioysse hym self of his worship. for suche is now  
in grete honour and worshipp. that herafter shal falle in grete vtyupere sha  
me and dyshonoure.

**¶** The viii fable is of the spylher and of the lypyl spylhe



**The vii fable is of the fyssher and of the spyll fyssh**



**En** ought not to lerne that thyng which is sure and Certayn. for hope to haue the Incertayn. As to be rehereth this fable of a fyssher which wth his lyne toke a spyll fyssh which sayd to hym. My friend I praye the. That thou wilt me done none cruel. He put me to deith. For now I am nought for to cten. But whanne I shall be grete: yf thou co: me hyther. Of me thou shalt moche haue grete auayll: For thenne I shall goo wth the a good whyle. And the fyssher sayd to the fyssh. Syn I holde the now. thou shalt not scape fro me. For grete folpe it were to me so: to seke the here another tyme. For men ought not to lere goo that. of what they be sure of. hoppynge to haue afterwarde that. that they haue nat. And which is Incertayne.

**The viii fable is of Phobus of the auaricious. and of the enuyous.**

*Don de fable de Phobus et de l'enuy*



One oughte to doo or dommage to somme other for to recyue or do  
his owne dommage. As it appiereth by this fable. Of Iupiter whi.  
the sente phœbus in to thatte for to haue al the knowlege of the thouzt off  
men ¶ This phœbus thenne mette wpth two men of the one was moche enui  
ous. And the other ryght courteous. Phœbus demaunded of them what their  
thoughte was we thynke said they to demaunde and aske of the grete pestes  
To the whiche Phœbus answered. Now demaunde what ye wyll. for all h  
that ye shall demaunde of me. I shall graunte it. And of that. that the  
first of you shall aske. the second shall haue the dowble parte or as moche  
more agayne. And thenne the auaricious sayd. I wyll that my felawe aske  
what he wyll fyrst wherof the enuious was well content whiche sayd to  
Phœbus fayre fyre I praye the that I may lese one of myn eyen. to thende  
that my felawe may lese bothe his eyen. wherfore phœbus began to laue  
whiche departed and wente agayne into Iupiter. and tolde hym the grete  
malice of the enuious whiche was Ioyefull and gladd of the harme and  
dommage of on other And how he was well content to suffer payne for to  
adomage. somme other

**The vii fable is of the theef and of the child that wept**



It is a fole that putteth his good in Troopardy to lese it for to gete & haue som others good. as it appereth by this fable of a theef whiche founde a child weeping besyd a well: of whom the thef dyde aske why he wepte. and the child answered to hym I wepe by cause that I haue lete falle wythin this well a boke of gold. and thenne the theef toke of his clothes. and sette them on the ground and wente doune in to the well. And as he was doune the child toke his gowne and leste hym wythin the well. And thus for couetyse to wyne he losse his gowne. for suche the supposen to wyne somtyme whiche they sen. And therfore none ought to wysse that. if he hath not. to thende that he loseth not that. that he hath. for of the thing wrongfully and euyl gotten the heyre shall neuer be possessour of it.

**The viii fable is of the spon and of the gote.**

It is wyse that can kepe hym self from the wylly and fals. as it appereth by this fable. Of a spon whiche once mette wyth a gote. whiche was vpon a montayn And whan the spon sawe her. he sayde to her in this maner for to geue to her occasyon to come don fro the hylle to thende





that he myght ete her. My sufter why comest thou not hyder on this sayre a grene medowe for to ete of these sayre herbes or grasse. And the goote answerd to hym. How be it. that thou saist trouthe. Neuer theles thou sayst it not. neyther for my wele ne for my prouffyte. but thou sayst it by cause thou woldest sayne ete and deuoure me. but I truste not in thy sayre speche. For many tymes I haue herd saye of my grauntmoder. he that is well meue not hym self. for he whiche is in a place well sure. is well a foole to go fro it. and to putte hym self in grete danger and peryll.

**T**he pp fable of the crowe whiche was a churle

**B**etter is crafte and subtyltye than force. As referreth to be this fable. Of a crowe whiche vpon a daye came for to drynke oute of a bo: set. And by cause that she myght not reche to the water. She dyd. fylle the borket ful of smal stones. in soo moche that the water came upward. wher of she dranke thenne at her wyll and playsye. And therfore it appiereth well. that wyte or sapyence is a moche saye vertu. for by sapyence o: wyte thou shalt mo:de respyte to all faulces.



¶ The vii fable is of the Belayne and of the ponge bole  
 & whiche is of curst and shrewd bynde. wth grete payne he may  
 chasty hym self. as it appiereth by this fable. Of a Belayne whiche  
 had a ponge bole the whiche he myght not bynd. by cause that euer he smo-  
 te wth his hornes. wherfore the Belayne cutte of his hornes: But whan he  
 wold haue bound hym. the bole casted his fete fro hym. in suche wyse that  
 he suffred noman to come nyghe hym. ¶ And whan the Belayne perceyued



he malyce of the boke. he sayd to hym I shal chastyse the well. for I shall  
 make the in to the bouchers handes. And than the boke was chastysed. And  
 thus ought men to doo of the cruell cursyd and rebelles. whiche do no thing  
 but playe wpyth dees and cardes and to ruffuse. Suche folde ought men to  
 putte in to the handes of the boucher for to lede them to the gallowes. for  
 better may no man chastyse them. for wpyth grete payne ma the be chasty  
 sed whiche sleeth all good werkes and all good felawshyp.

**¶** The viii fable is of the byator or palmer and of satyre



**¶** En ought to beware and kepe hym self from hym whiche bereth bo  
 the fyre and water. as rehereth to be this fable Of a pylgryn. whi  
 che somtyme walked in the wynter and wente thurgh a grete forest. And  
 by cause that the snowe had couered all the wayes. he wpyt ne knewe not  
 whither he wente agaynst the whiche came a wodewose named Satyre gy  
 cause he sawe hym a cold. whiche approached to the pylgryn and brought  
 hym in to his pytte. And whanne the pylgryn sawe hym. he had grete drede  
 by cause that a wodewose is a monstre lybe to the man as it appereth by  
 this fygure. And as the wodewose or satyre ledde this pylgryn in to his  
 pytte. the pylgryn dyd blowe wpythin his handes for to chauffe them. for  
 he was sore a cold. And thene the wodewose gaf to hym hote water to dryn  
 ke. And wpyth the pylgryn wold haue dronken it. he began to blowe it  
 And the wodewose demaunded of hym. why he dyd blowe it. And the



pylgrym sayd to hym. I blowe in it. for to haue it somewhat more cold  
 than it is. The wodewose thenne sayd to hym. Thy felawshipp is not good  
 to me. By cause that thou berest bothe the fyre and the water in thy mouthe  
 Therfore goo hens fro my pytte and neuer retorne agayne. for the felaw-  
 shipp of the man whiche hath two tongues is nought. And the man whiche  
 is wyse ought to flee the felawshipp of flaterers. for by flaterynge and as-  
 dulation many haue ben begyled and deceyued.

**T**he viii fable is of the oxe and of the ratte



**T**he lordes oughte to loue theyr subgettes: for he whiche is hated off  
 of the tenants and subgettes. is not lord of his land. As it appie-  
 reth by this fable. Of an oxe whiche somtyme was wythin a stable. and  
 as the oxe on a tyme wold haue fayn slepte. A rat came. whiche bote the  
 oxe by the thyre: And as the oxe wold haue smyten hym. he ran awaye in  
 to his hole. And thanne the oxe beganne to menace the rat. And the rat  
 sayd to hym. I am not aserd of the for all be it that I am ltyll. I may  
 lette and emperche the. And yf thou art grete. thy parentes ben cause thecross  
 and not they self. And therfore the stronge ought not to dyspreyse the ltyll.  
 But ought to loue hym as the chref or hede oughte to loue his lymmes.

For he that loueth not, ought not to be loued: And therefore the lord misse  
 lone his subgettes: yf of them he wyll be loued.

**The xxiij fable is of the goos and of his Lord**



**E** that ouer ladeth hym self, is euyl strayned. As this fable sayth  
 Of a man: whiche had a goos that layeth euery daye an egge o  
 gold. The man of auarice or couetousnes, commaunded and bad to he  
 That euery daye she shold laye two egges. And he sayd to hym, Certayn  
 by my mayster I maye not. wherfore the man was wrothe wth her. And  
 slew her. wherfore he lost that same grete gold: of the whiche dede he was  
 moche sorowfull and wrothe. Now be it that it was not tyme to sette  
 the stable when the hoises ben losse and gone. And he is not wyse whiche  
 dothe such a thyng wherof he shal repente hym afterwarde. ne he also.  
 whiche doth his owne domynage for to auenge hym self on somme othre.  
 For by cause that he supposed to wyne all, he leseth all that he hath.

**The xxv fable is of the ape and of his two children**



¶ That somtyme men dyspreysen may well helpe somme other. as it  
 appiereth by this fable of an ape whiche hadde two children: of the  
 whiche he hated the one and loued the other whiche he toke in his armes: &  
 with hym fled before the dogges. And whan the other sawe that his mo-  
 der lefte hym behynde. he ranne and lepte on her back And by cause that  
 the lytel ape whiche the she ape held in her armes empeched her to fle. she  
 let it falle to the erthe. & the other whiche the moder hated held faste & was  
 saued. the whiche from thens forthon byssed and embraced his moder and  
 she thenne beganne to loue hym wherfore many tymes it happeth. that  
 thyng whiche is dysprayed. is better than that thyng whiche is loued and  
 prayed. For somtyme children whiche ben preyed and loued. done  
 lesse good than they whiche ben dyspreyed and hated.

¶ The pybi fable is of the wynd and of the erthen pot.

¶ That ouer moche enhanceth hym self sooner than he wolde: he shal  
 let downe as it appiereth by this fable. Of an erthen pot maker  
 whiche made a grete pot. of erthe the whiche he dyd sette in the sonne by  
 cause that more surely it shold haue dreyed: agynste the whiche came and  
 blew a grete wynd. And whan the wynd. sawe the pottle he demaunded of  
 hym how art thou. & the pottle answered to hym I am a pottle the best made  
 that men can fynde. And none may sette ne emperhe me. And how sayd the





wynde. thou art yet of softe. and hast neyther vertu ne none force And by  
cause that I knowe well thy ouer pryde. I shal breke the. & putte the in to  
pyeces. to thende. & thou of thy grete pryde mayst haue knowlege. And ther  
fore the feeble ough to meke and humble hym self & obeye to his lord. And  
not to enhaunce hym more than he ought: To thende he fallith not from  
hys to lowe.

**The xxviii. fable is of the wulf and of the lambe**



*Don't you be angry, I'll be me*

f two cupls men ought euer to eschewe and flee the worst of bo-  
the. yf ony of them may be eschewed. as it appereth by this fable  
Of a wulf whiche ranne after a lambe: the whiche lambe fledde in  
to the hous where as gootes were. And whanne the wulf sawe that he  
myght in uoo wyse take the lambe. he sayd to hym by swete wordes: Leue  
thy felawshipp. and come wyth me in to the feldea. for yf thou come not.  
Thow shalt be take by them. and shalt be sacrafyed to theyr goddes: And  
the lambe answerd to the wulf I haue leuer to shete all my blood: for the  
loue of the goddes. and to be sacrafyed. than to be eten and deuoured off  
the: And therefore he is full of wysedom and of prudence. who of two gre-  
te cupls may and can escape the grettest of bothe.

There synnysmen the fables of Aupen. And after  
folowen the fables of alfonce.



The first fable maketh mention of the exhortacion of sapience  
or wysedom and of loue:

a Rabe of lucanye sayd to his sone in this maner. My sone beware  
and loke that the for myce be not more prudent or wyser than thy  
self. he whiche gadreth and dissembleth to gyde in the sone all þo  
her nedeth to haue in the wynter. & beware þ thou slep noo longer than the  
Locke doth the whiche watcheth and wabeth attē matyns tyme. and. that

*Dauid & Abigail. The first fable of the first maner  
the story of the first fable of the first maner  
funde hym to the first*

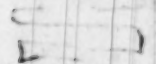
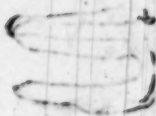
4  
he be not wyser and more sage than they self. the whiche reulethe and goos  
nerveth well iv. hennet. But it suffyseth wel that thou reule and gourt  
ne one well and also that the dogge be not more noble than they self. whiche  
forgetteth never the good whiche is done to hym. but ever he remembryth it  
Then my sone. suppose it not a lytel thyng. to have a good frend but  
doubte not to have a thousand frendes. And whanne Arabe wold deye.  
he demaunde of his sone. My sone how many good frendes hast thou. &  
his sone answered to hym My fader I have as I suppose an hondred fren  
des. And the fader answered to hym. Beware and lode well that thou sup  
pose none to be thy frend without that thou hast assayed and proued hym  
for I have lyued longer than thy self. and ynneste I have gete half a frend  
wherfore I mervyle moche how thou hast gotten soo many frendes. And  
thenne they sone seying the admiracyon or wonder of his fader demaunded  
of hym my fader I praye now that ye wyl gyve to me your counseyll  
how it shal moove praye and assaye my frend. And his fader sayd to hym  
goo thou and bylle a calf. and put it in a sack all bloody. and bere it to thy  
first frende. and saye to hym that it is a man whiche thou hast slayne.  
And that for the loue of whiche he loveth the. that he wyl kepe thy mysde  
de secretly and burye it. to thende that he may save the the whiche counseyll  
his sone dyd: to whome his frende sayd retourne agayne to thy hows. fore  
yf thou hast done euyl. I wyl not bere the peyne for the. for within my  
hows thou shalt not entre. And thus one after other he assayed all his fren  
des and every of them made to hym suche ansuere as the fyrst dyd: wher  
of greatly he was abasshed. And thenne he retourned agayne to his fader. &  
tolde hym how he had done. And his fader answered to hym many one be  
frendes of wordes only. but few ben in sayntie or dede. but I shall telle to  
the what thou shalt doo. Goo thou to my half frende. And bere to hym  
thy calf and thou shalt here and see what he shall saye to the. And whan  
the sone came to the half frende of his fader. he sayd to hym as he dyd to  
the other. And the half frende vnderstode his saynt or dede. he anone toke  
hym secretly in to his hows. and ledde hym in to a obscure place. where  
he dyd burye his dede calf. wherof the sone knewe the trouthe of the halfe  
frendes sone. Thenne the sone of Arabe toumed agayne toward his fader:  
and tolde to hym all that his half frende had done to hym. And thenne the  
fader sayd to his sone. that the phylosopher sayth that the very and trewe  
frende is found in the extreme nede. thenne asked the sone of his fader: sa  
west thou never man whiche in his lyf gate a hole frend. And his fader  
sayd to hym. I sawe never none. but well I have herd it saye

And the sone answered. My fader I praye the that  
thou wylt reserue hit too me. To thende. that by aventure I maye





gete suche one. And the fader sayd to hym. My sone somtyme haue I herd  
 of two marchauntes whiche neuer had sene eche other. The one was of E-  
 gypte. And the other was of baldak. But they had knowleche eche of other  
 by theire lettres. whiche they sente and wrote frendely one to the other. At  
 besell thenne that the marchaunt of baldak came in to E gypte for to che-  
 pe and bye somme ware or marchaundyse. wherof his frende was moche  
 gladd. And wente to mete hym and brought hym denyngly in to his howe.  
 And after that he had chered and fretyed hym by the spere of ymi dayes  
 the same marchaunt of baldak weped and became sele. wherof his frend  
 was so sorowfull and full heuy. And incontynent sente for physycyens or  
 leches thurgh all E gypte for to recouere his helthe. And whanne the mede-  
 cyne had sene and vsyted hym and his bryne also. They sayd that he  
 had no bodely sekence but that he was rauysshed of loue. ¶ And  
 whan his frendes herd thys wordes. he came to hym and sayd my frend  
 I praye the. that thou wylt shewe and telle to me thy sekence. And his frend  
 sayd to hym I praye the. that thou wylt make to come hyder alle thy  
 wyemen and maydens whiche ben in thy hous for to see yf she whiche my  
 herte desyret is amonge them. And anon his frendes made to come to fo-  
 re hym bothe his owne doughters and seruauntes. Amonge the whiche  
 was a yonge mayde whiche he had noursished for his playfpre. And  
 whan the parcent or sele man sawe her: he sayd to his frende. the same is  
 she whiche maye be cause of my lyff or of my dethe. The whiche his frend  
 gaf to hym for to be his wyf wyth all suche goodes as he had of her. The  
 whiche he wedded and retourned wyth her in to baldak wyth grette Joye.  
 But wythin a whyle after it happed and fortunied soo that this marchaunt  
 of E gypte fylt in pouerte. and for to haue somme consolation and com-  
 forte he toke his waye toward baldak. and supposed to goo and see his  
 frende. And aboute one euen he arryued to the Epte. And for as moche  
 that he was not well arayed ne clothed. he had shame by daye lyt to goo  
 in to the howe of his frend. But wente and lodged hym wythin the Tem-  
 ple nyghte by his frendes howe. ¶ It happed thenne that on that  
 same nyght that he laye there a man slewe another man before the yate  
 or entre of the sayd temple wherfore the neyghbours were sore troubled.  
 a thenne all the peple mewed therof came in to the temple. wherin they found  
 no body sauf onely the egypcyen. the whiche the toke a lyke a murderer. In-  
 terroged hym whiche he had slayne h man whiche lay dede before the por-  
 tall of the temple he thenne seyng his Infortune a pouerte cōfessed that  
 he had kyled hym. for by cause of his cruel fortune he wold rather deye  
 than lyue any more. wherfore he was had before the Iuge a was condemp-  
 ned to be hanged. And whā men ledde hym toward the galowes. his frend



sawe and knewe hym. and beganne to wepe for.  
 the bienfayttes whiche he had done to hym. wherfore he wente to the Justy-  
 ce and sayd. My lord this man dyd not the homycyde. for it was my selfe  
 that dyd it. And therfore ye shold do grete synne yf ye dyd put this Inno-  
 cent and gyltes to dethe. And anone he was take for to be had vnto the  
 galshewe. And thanne the Egypcyen sayd. My lord he dyd it not. And ther-  
 fore myghte shold ye doo to putte hym to dethe. And as the two frendes  
 wold haue ben hanged eche one for other. he whiche had done the homycyde  
 came and knewe and confessed there his synne. And addressyd hym self be-  
 fore the Justyce and sayd. My lord. none of them bothe hath done the dede.  
 And therfore punyshe not ye thysse Innocentes. for I allone ought to  
 bere the payne. wherof all the Justyce was greatly meruaylled. And for  
 the doubte whiche therein was grete. The Justyce toke them al thre. and led  
 de them before the kynge. And whan they had reserret to the kynge all the  
 maner after enquest therupon made. and that he knewe the trouthe of it.  
 Graunted his grace to the murderar. and so alle thre were dyspyerd.  
 And the frend brought his frend in to his hows. and receyued hym. To  
 poussy and after he gaf to hym bothe gold and syluer. and the egypcyen  
 tomed agayne vnto his hows. And whanne the fader had sayd and reser-  
 ret all this to his sone sayd to hym. My fader I knowe nowe well that  
 he wylche maye gete a good frend. is wel happy. And wylche grete laboure  
 as I suppose I shall gete suche one.

The second is of the comysion of money or pereny



a Spaynard arriued somtyme in to the lande of egypte And by  
 cause that he doubted to be rubbed wpythin the desertys of arabye  
 he purposed and bethought in hym self that it were wpsely done  
 to take his money to somme trewe man for to kepe it vnto his retourne a-  
 geyne and by cause that he herd somme saye. that wpythin the Lyte was a  
 trewe man. he anon wente to hym. and toke to hym his spluer for to kepe  
 it. ¶ And whan he had done his byage. he came ageyne to hym and  
 demaunded of hym his spluer. whiche answered to hym in this maner. My  
 frend. I ne wote who thou arte. for I sawe the neuer that I wote of. and  
 yf thou sayest or spekest ony more wordes I shal make the to be well bete  
 ¶ Thenne was the spaynard forosull and wroth. and therof he wolde ha-  
 ue made a playnte to his neyghbours as he dyd and the neyghbours said  
 to hym. Certaynly. we be wel abasshed of that. that ye telle to vs. for he is  
 amonge vs alle reputed and holden for a good man and trewe and ther-  
 fore retourne ageyne to hym. And in swete wordes telle hym that he wyl  
 rendre to the thy good ageyne. The whiche thyng he dyd. And the old mā  
 answered to hym more sharpsly and rygorously than he had done before.  
 wherof the spaynard was wonderly wrothe. And as he departedt oute of  
 the olde mans hows. he mette wpyth an old woman. the whiche deman-  
 ded of hym. wherfore he was soo troubled and heuy. And after that he hadde  
 told to her the cause why. The old womad sayd to hym make good there:  
 for yf it be soo as thou sayest. I shal counseyll the how thou shalt recoue-  
 re thy spluer. And therrv he demaunded of her. how it myght be done And  
 she sayd to hym bryng hither to me a man of thy contrey whome thou  
 trustest. and doo to be made sayre chestes. and fylle them alle wpyth stones.  
 and by thy felawes thou shalt make them to be borne in to his hous. and to  
 hym they shal saye that the marchant of spayne send them to hym for to  
 be kepte surely. And whan thy chestes shal be wpyth in his hous. thou shalt  
 goo and demaunde of hym thy spluer. whiche thinge he dyd. And as they  
 sayd chestes were borne wpythin his hous the spaynard wente wpyth them.  
 That bare them. the whiche straungers sayd to the old man:  
 My lord. thyse four chestes ben all full of gold. of spluer and of precy-  
 ous stones. whiche we bryng to yow as to the trewest man and seythfull  
 that we knowe for to kepe them surely by cause that we fere and doubte  
 the theues. whiche ben wpythin the deserte. ¶ After the whiche worde sayd.  
 came he whiche the old woman had counseyled and demaunded of hym  
 his spluer. ¶ And by cause that the old man doubted that the  
 spaynard wold haue dysprayed hym. he said thus to hym. How arte



Welcome I merueyled how thou tarpest so longe for to come. and Inconty  
ment he restored to hym his sylvner. And thus by the counseyll of the womā  
whiche he gretefully thanked he had his good ager. and returned ager in  
to his country.

The thyrde fable spebeth of the subtile Inuencion of a sentence  
gyuen vpon a dede and obscure cause.



It befelle somtyme that a good man labourer wente fro lyp to deth  
the whiche labourer lefte nothyng to his sone. But onely a hous. the  
whiche sone lured by the laboure of his handes pouerly. This ponge man  
had a nyghboure whiche was moche ryche whiche demaunded of the sayd  
ponge man yf he wold selles his hous. But he wold not selles it by cause that  
it was come to hym by enheritaunce and by patrymony wherfore the ryche  
man his nyghbour conuersyd and was ful of wyl to deccyue hym.  
But the ponge man fledde his company as moche as he myght. a whan the  
ryche man perceyued that the ponge man fled from hym he bethouzt hym  
self of a grete deccyoun and falsshede. and demaunded of the poure ponge  
man that he wold hyre to hym a parte of his hous for to delue and make a  
celler. the whiche he hold hold of hym yerely rent. and the poure man hyred  
it to hym and whan the celler was made the ryche man dyd do byng ther  
in y tonnes of opyle of the whiche the B. were ful of opyle. and other B. were

but half full, and dyd do make a grete pytte in the erthe and dyd do putte  
the fyue tonnes whiche were half full in it and the other fyue about them.  
And thenne he shutte the dore of the ceter and despuerd the keye to the ponge  
poure man and prayed hym fraudelently to kepe we his opylle but the poure  
ponge man knewe not the malycie and falsshede of his neyghbour. wher  
fore he was contente to kepe the keye. And wpythin a whyle after as the opylle  
became dere. the ryche man came to the poure. and aske of hym his good  
and the ponge man toke to hym the keye. This ryche man sold to the mar  
chant his opylle. and waraunteyd eche tonne all full. And when  
the marchantes mesured theyr opylle. they fund but fyue of the x. tonnes  
full wherof the ryche man demaunded of the poure ponge man restitucion  
And for to haue his hous he made hym to come before the Iuge And whā  
the poure man was come before the Iuge. he demaunded. terme and spa  
ce for to answer: for hym thought and semed that he had. kepte well his  
opylle. And the Iuge gaf and graunted to hym daye. And thenne he wente  
to a phylosophre whiche was procuratour of the poure peple. And prayed  
hym for charyte. that he wold gyue to hym good counseyl at his nede.  
And he referred and told to hym all his cause and swore vpon the holy e  
uangelis that he toke none of the ryche mans opylle And thenne the phyloso  
pher answerd to hym in this maner: my sone haue none fere for the trou  
the may not faylle. And the next morowe after. The phylosopher wente  
wpyth the poure man in to Iugement the whiche phylosopher was consti  
tued by the kynge for to gyue the Iust sentence of it. & after that the cause  
had be well defended and pleded of bothe parties. the phylosopher sayd.  
the same ryche man is of good renomme. and I suppose not that he de  
maunded more than he shold haue. And also I belyue not that this poure  
man be maculed ne gilty of the blame whiche he putted on hym. But not  
wpythstondynge for to knowe the trouthe of it. I ordeyne and gyue senten  
ce that the opylle pure and clene of the v tonnes whiche are full to be me  
sured and also the lye therof. And after that the pure and clene opylle of the  
v tonnes whiche ben but half full to be also mesured wpyth the lye therof  
and that men loke yf the lye of the fyue Tonnes half full is egal and ly  
ke to the lye of the fyue tonnes. whiche ben full. And yf it be not soo. that  
as muche lye be found wpythin the vessels whiche ben but half full as in  
the other. he shal thenne be suffysauntly and ryghtwysely proued that none  
opylle hath be taken oute of them but yf ther be found as moche lye in the o  
ne as in the other. The poure shall be conndemned. and of this se  
tence the poure was contente and the trouthe was knowen wherfore the  
poure man wente quyte and the ryche was con demned. for his grete ma  
lyce and falsshede was knowen and manifestyd. For ther is no spyne or

mysdede done but that once it shall be knowen and mannyfested.

**T**he fourth fable maketh mention of the sentence given by  
the perrney whiche was founde



**A** Ryche man somtyme wente by a cyle. And as he walked: fro on  
spede to that other. fpl fro hym a grete purse. wherin were a thous-  
sand crownes. the whiche a poure man founde. and toke them for  
to bepe to his wyf. wherof she was full gladd. and sayd thanke be god  
of all the gooddes whiche he sendeth to vs. yf he sendeth now the grete so  
me bepe we it well. And on the next morn after folowynge the ryche  
man made to be cryed thurgh the cyle. That who soeuer had founde a  
thousand crones in a purse: he shall restitue. And bringe them to hym a-  
gayne. and that he shold haue for his rewarde on hondred of them. And af-  
ter that the poure man had herd this crye. he ranne incontynent to his wif  
and sayde to her Wyf. that that we haue found must be rendred or pol-  
den agayne. for it is better to haue a L. crownes wpythout synne than a  
thousand wpyth synne & wrongfully. And how be it that the womā wolde  
haue restitued. Neuerthelesse in thende she was content. And thus the poure  
man restored the thousand crones to the ryche and demaunded of hym his  
hondred crownes. And the ryche ful of fraude or falsshede sayd to the pou-  
re. Thou renderest not to me all my gold whiche thou foundest. for of it I



last four hundred ppyces of golde And thou shalt render a brynge to me  
ageyn the sayd four hundred ppyes of golde. thou shalt haue of me the L.  
crownes. whiche I promysed to the And theru the poure answerd to hym  
I haue taken and brought to the all that I haue founde. wherfore they  
fylle in a grete dyfferent or stry in soo moche that the cause before the king  
to be derpyded and pleyed.

**O**f the whiche the kynge made to be called before hym a grete physio-  
sopher whiche was procuratour of the pourses. And whanne the cause was  
well dysputed. The physiofopher moued wyth pyte. called to hym the pou-  
re man. and to hym sayd in this maner. Come hyther my frend. By they  
seyth hast thou restored all that good whiche thou fondest in the purse. &  
the poure answerd to hym. yf syre by my seyth. And thene the physiofopher  
sayd befor thassistantes. Syth this ryche man is trewe and seythfull. and  
that is not to belyue. that he shold demaundemore than he oughte to be by  
spured. And as to the other parte men muste dyspue that this poure man is  
of good. reuomme and knowen. for a trewe man wherfore the physiofopher  
sayd to the kynge. Syre I gyue by my sentence. that thou take of thyse  
thowfand crownes: and that an L. thou take of them. the whiche hundred  
crownes thou shalt despuere to this poure man whiche founde them: And  
after whan he that hath lost them shall come. Thou shalt restore them to  
hym. And yf it happeth that another persone fynde the thowfand. & four L.  
crownes shall be rendryd and taken ageyne to the same good man which  
is here present whiche sayth that he hath lost them. the whiche sentence was  
moche agreable and plesant to all the companye. And whan the ryche  
man sawe that he was deceyued: he demaunded mysfyrporde and grace off  
the kynge saynge in this manere. Syre this poure man that hath fond my  
purse. treuely he hath restored it to me all that I ought to haue. but er-  
teply I wolde haue deceyued hym. wherfore I praye the that thou wylt  
haue pyte on me And thenne the kynge had mysfyrporde on hym. And  
the poure man was wel contented and payd. and alle the malysce of the ry-  
che man was knowen and manifested.

**¶** The 8 fable is of the feythe of thre felawes

fit it happeth that the ruyll whiche is procured to other cometh to him  
whiche procurerth it As it appiereth by thre felawes. of the whiche  
theyn were burgeis. & the thyrd a labouther. the whiche assembled them to  
gydre for to go to the holy sepulture. this thre felawes made so grete pro  
uysion off flour for to make theyr pylgrymage. in suche wyse. that it was al



chauffed. and consumed. excepte only for to make one loaf only. And whan  
the burgeis sawe thende of theyr floure they sayd to gyder. yf we fynde not  
the maner and cautelle for to begyle this vylayne. by cause that he is a right  
grete gallaunt. we shal depe for hongre. wherfore we muste fynde the ma-  
ner and sarcone that we maye haue the loof whiche shal be made of all ou-  
re flour and therfore they concluded to gyder and sayd. whan the loof shal  
be putte wythin the oven we shal goo and trye so for to stepe and he shal  
shal dreme best. the loof shal be his. And by cause that we bothe be subtyll  
and wyse. he shal not mowe dreine as well as we shal: wherof the looff  
shall be ours. wherof alle they thre were well content. and all begonne to  
stepe. ¶ But whanne the labourer of vylayne drewe and percerueth  
all theyr fallace. and sawe that his two felowes were a slepe: he wente &  
drewe the loof oute of the oven and ate it. And after he sayned to be a stepe  
And thence one of the burgeis rose vp and sayd to his felowes. I haue dre-  
med a wonder dreine. for two angels haue toben and come me wyth gre-  
te Ioye before the bypyn mageste. And the other burgeys his felawe awo-  
ke and sayd They dreine is merueylous and wonderfull. But I suppose he  
the myn is fayrer. than thyn is. for I haue dreamed that two angels drewe  
me on harde ground for to lede me in to helle. And after they byde do awha-  
be the vylayne whiche as dredefull sayd: who is there. and they answered  
we be they felowes. ¶ And he sayd to them how he yf soo soone re-  
toured. And they answered to hym how retourned. we departe not yet fro  
hens. ¶ And he sayd to them by my feythe. I haue dreamed that the  
Angels had led one of yow in to paradys or heuyn & the other in to helle.

wherfor I suppose that ye shold neuer haue comen ageyne. and therfor I  
aroses me fro slepe. and by cause I was hongry. I wente and drewe oute  
of the oven the loof and ate it. for ofte it happeth that he whiche supposeth  
to begyle somme other. is hym self begyled.

**T**he vii fable is of the labourer and of the nyghtyngale.



**S**ometime there was a labourer. whiche had a gardyn wel pleyfult  
and moche delysious. in to the whiche he ofte wente for to take his dis  
pporte and pleyssure. And on a daye at euen when he was wery and had  
trauaylled sore. for to take his recreation he entred in to his gardyn and  
sette hym self downe vnder a tree where he herde the songe of a nyghtyngale  
And for the grete pleyssure and Joye whiche he toke therof. he sought and at  
last he founde the meanes for to take the nyghtyngale. to thende. That yet  
gretter Joye and playssaunce he myght haue of it. And when the nyghtyn  
gale was take. he demaunded of the labourer. wherfor hast thou taken soo  
grete payne for to take me. for well thou knowest that of me thou mayst  
not haue grete prouffyte. And the bylaine answered thus to the nyghtyngal  
for to here thy songe of the I haue take the. And the nyghtyngale answered  
Certaynly in payne thou hast payned and laboured. for noo good I  
wyl synge while that I am in pryson. And thene the labourer or bylaine  
answered. yf thou syngest not well. I shall eate the.



nyghtyngale sayd to hym. yf thou putte me wythin a pottle for to be soden.  
hyll mete shall thou make of my body. And yf thou sette me for to be rof-  
ted. lesse mete shall thanne be made of me. And therefore boyled ne roasted  
thou shalt not fylle thy grete bely of me. But yf thou lete me flee. It shall  
be to the a grete good and prouffyte. For thre doctryne I shall teche the  
whiche thou shalt loue better than thre fat hyne. And thanne the labourer le-  
te the nyghtyngale flee. And whan he was oute of his haundes.

¶ And that he was vpon a tree he sayd to the by-  
layne in this manere. My frende I haue promysed to the that I shall gyue  
to the thre doctrynes. wherof the first is this that thou belyue noo thyng þ  
is impossible. the second is that thou sepe well that thyng is. And the  
thirde is that thou take no sorowe of the thyng lost. whiche may not reco-  
uerd. And sone after the nyghtyngale beganne to synge. and in this songe  
sayd thus. blyssyd be god. whiche hath deliuerd me oute of the handes off  
this bylayne or chole. whiche hath not knowen. fene. ne touched the precy-  
ous bymound. whiche I haue wythin my bely. for yf he had fonden it.  
he had be moche ryche. And fro his handes I had not scaped. And thene  
the bylayne whiche herd this songe. beganne to complayne. And to make  
grete sorowe. And after sayd I am well unhappy that haue lost soo fayre  
tresour. whiche I had wonne and now I haue loste it. & the nyghtyngale  
sayd. thanne to the chole. Now knowe I well that thou art a fool. for  
thou takest sorowe of that wherof thou sholdest haue none and sone thou  
hast forgotten my doctryne. by cause that thou weneest that wyth in my be-  
ly shold be a precious stone more of wyght than I am. And I told and  
thaught to the. that thou sholdest neuer bylene thast thyng. whiche is Im-  
possible. And yf that stone was thyng why hast thou loste it And yf thou  
hast loste it and mayst not recouere it. why takest thou sorowe for it.  
And therefore it is foly to chastyse or to teche a soule whiche neuer belyuech  
the lernynge and doctryne whiche is gyuen to hym.

¶ The viii fable is of the Rethorycian & of a crow & barbed.

A Philosopher sayd ones to his sone. that whan he were falle by for  
tune in to somme domynage or perylle. the soner that he myght he  
shold deliuer hym of it to thende. that afterward he shold nomore be by-  
ed ne grieved of it. As it appiereth by this fable of a rethorique man or of  
a fayre speker. whiche ones demaunded of the synge that of al them whi-  
che shold entre in to the Lyte haupnge somme faulte off synde on theyr

Bodyes as crouched or conterseped: he myght haue a take of them at then-  
 tre of the pate a peny the whiche demaunded the kynge graunted to hym.  
 and made his lettres to be seled and wyrtion vnder his sygnet. And thus  
 he kepte hym styll at the pate And of euery lame scabbed and of all suche  
 that had ony conterfaytour on theyr bodyes he toke a peny: It happed then  
 in on a daye that a crouched and conterseped man wold haue entrid  
 wpythyn the Lyte wpythout gpyng ony peny: and bethought hym self that  
 he shold take and put on hym a sayre mantel. and thus atreped came he to  
 the pate. And thenne whanne the porter byhelde hym. he perceyued that he  
 was goglyped. and sayd to hym paye me of my dewte. And the goglyped  
 wold paye nought: wherfor he toke from hym his mantell. And thenne he  
 sawe that he was crouched and sayd to hym. thou woldest not to fo-  
 re paye a peny. but now thou shalt paye tweyne. And while that they stry-  
 ued to gyder. the hat and the bonet felles from his hede to the erthe. And the  
 porter whiche sawe his shabbed hede said to hym. now shalt thou paye thre  
 pens to me And thenne the porter yet agayne setted his handes on hym. &  
 felle that his body was all scabbed. And as they were thus wraistlyng to  
 gyder. the crouched fell to the grond. and hurted hym self sore on the  
 legge And thenne the porter sayd thenne to hym. Now shalt thou paye vi.  
 pens. for thy body is all conterseped. wherfore thou shalt leue here  
 they mantell And yf thou haddest payed a peny thou haddest gone on the  
 weye fre and quyte: wherfore he is wyse that payeth that he oweth of ryght  
 to thende that therof come not to hym grete dommage.



**The eighth fable maketh mencyon of a discyple And of the shep.**

Discyple was somtyme. the whiche toke his playfyr to reherce  
 and telle many fables. The whiche prayed to his mayster. that  
 he wolde reherce vnto hym a longe fable to whome the may-  
 ster answered. Hepe and beware well that it happe not to be. As it apper-  
 eth or sheweth. by this present fable. ¶ Of a synge and of his fabulatur  
 and his discyple. ¶ On a tyme it happed to a synge that his fabulatur a  
 discyple sayde to his mayster. I praye the to telle to me how it befelle.  
 ¶ And thenne the mayster sayd to his discyple or fabulatur. and sayd:  
 ¶ There was somtyme a synge whiche had a fabulatur the whiche re-  
 herced to hym at euery tyme. that he wold sleepe fyue fables for to reioys-  
 she the synge. And for to make hym falle in to a sleepe.  
 ¶ But it befelle thence on a daye that the synge was moche sorowfull &  
 soo heuy. that he in noon wyse coude falle in a sleepe.  
 ¶ And after that the sayd fabulatur had told and reherced his fyue fa-  
 bles. The synge despyed to here more. ¶ And thenne the sayd fa-  
 bulatur reherced vnto hym thre fables well shorte.  
 ¶ And thenne the synge sayd to hym I wold saye here one more well  
 longe. And thenne shall I loue well to sleepe. ¶ The fabulatur thenne  
 reherced vnto hym surche a fable. as here shall be shewed.  
 ¶ Of a ryche man whiche wente to market or feyre for to bye shep. the  
 whiche man bought a thousand shep. And as he was retournyng fro  
 the feyre. he cam vnto a Ryuer. and by cause off the grete water he coude  
 not passe ouer the brydge. Neuerthelesse he wente soo longe to and fro on  
 the Ryuer of the sayd Ryuer. that atte the laste he founde a narrow way  
 vpon the whiche myght passe scant ynough thre shep attones. And thus  
 he passed and had them ouer one after another And hydderto reherced off  
 this fable. the fabulatur felle on sleepe attones. And anon after the king  
 awoke the fabulatur. and sayd to hym in this manere I praye the that  
 thou wylt make an ende of thy fable. And the fabulatur answered to  
 hym in this manere. Spee this Ryuer is ryght grete and the shep is lyttell  
 wherfore late the marchant doo passe ouer his shep. And after I shall  
 make an ende of my fable. And thenne was the synge well appased &  
 pased.  
 ¶ And therfore be thou content of that I haue reherced vnto the: For



there is folke soo superstitious or capape. that they may not be contented  
w<sup>th</sup> fewe wordes.

**T**he ix. fable is of the wulf. of the labourer  
of the fope. and of the chefe.



**S** Dintyne was a Labourer whiche sunethe myght gouerne  
and. lede his ope by cause that they smote w<sup>th</sup> theyr feete.  
wherfore the labourer sayd to them I praye to god that the  
wulf maye ete and deuoure you all. The whiche wordes the wulf herde  
wherfore he byd hym self nyshe. And thenne came for to ete them.  
And whanne the nyght was come the labourer vnbounde his ope.  
And lete them goo to his howe. And thenne whanne the wulf sawe

than comynge homeward. he sayd. O thou labourer many tymes on  
 this day thou dydest gyue to me thyn open: and therefore hold thy promes-  
 se to me. And the labourer sayd to the wulf. I promysed to the nought all  
 in the presence of whome I am oblyged or bound I swore not neyther  
 to paye the. And the wulf answerd. I shal not leue the goo wythoute that  
 thou holdst to me that. that thou promysedst and gauest to me. And as they  
 had soo grete stryfe and dyscussyon to gyder: They remytted the cause to be  
 dyscuted or pleyted be fore the Iuge. And as they were sechynge a Iuge thy  
 mette wyth the foye. to whome they recomended or tooke all theyr dyfferent  
 and stryff. ¶ Thenne sayd the foye vnto them. I shal gyue on your cause  
 or pley a good sentence. But I muste speke eche of you bothe a part or al-  
 lone And they were content. And the foye wente to the labourer. thou shalt  
 gyue to me a good henn. And another to my wyff. And I shalle it so make  
 that thou wyth alle theyn open shalt frely goo vnto thy hows. wherfore  
 the labourer was well content. And after the foye wente and sayde to the  
 wulf. I haue well laboured and wrought for the. for the labourer shall  
 gyue to the therfore a grete cheefe. and sechyn goo home wyth his open. ¶  
 And the wulf was wel content. And after the foye sayd to the wulf come  
 thou wyth me And I shall lede the where as the cheefe is. And thenne he led  
 de hym to and fro here and there vnto the tyme that the mone shyned ful  
 bryghtly. And whā that they came to a welle vpon the whiche the foye lep-  
 te and shewed to the wulf the shadowe of the mone: whiche reflected in the  
 welle. And sayd to hym. loke now godsep. how that cheefe is sayd. grete and  
 brode. hys the now and goo down and after take that sayd cheefe. ¶  
 And the wulf sayd to the foye thou muste be the fyrst of vs bothe. That  
 shall goo downe. And yf thou mayst not brynge it wyth the. By cause off  
 his gretenesse. I shall thenne goo downe: for to helpe the. And the foye was  
 content by cause that there were two bobettys Of whiche the one came vp  
 ward and the other downward and the foye entred in to one of the same  
 bobettys and wente downe in to the welle. And whan he was downe: he said  
 to the wulf godsep come hyther and help me: for the cheefe is so moche and  
 so grete that I maye not bere it vp. And thenne the wulf was afred of h  
 the foye sholden ete it And the wulf entred in the other bobet. And as faste  
 as he wente downward The foye came vpward And whan the wulf sa-  
 we the foye comynge vpward he sayd to hym: Wy godsep ye go hens. thou  
 sayest trewe sayd the foye. ¶ For thus it is of the  
 woulde. for one cometh downe. the other goth vpward: ¶ And thus  
 the foye wente awayne. and lefte the wulf wythin the welle. And thus

the wylf losse bothe the open and the chese wherfore it is not good to lene  
that whiche is sure and certayne. for to take that whiche is uncertayne: for  
many one ben therof deceyued by the falshe and decepyon of the aduoca  
te and as the Juges:

**T**he p fable is of the husbond & of the moder & of his wyf



Dintyme was a marchaunt whiche maryed hym to a ponge wo  
man the whiche had her moder yet on lyue. It happeth that this mar  
chant wolde ones haue gone somwhere in to fere contrey for to bye somme  
ware or marchaundise. & as he was goynge he betoke his wyf to her moder  
for to bye and retelle her honestly tyl he came ageyne: his wyf thenne by  
the owne consentynge and wyll of her moder. maryed her self of a ry  
ght gentyll. fayre and ponge man whiche fournysshed to appoyntment  
And ones as they thre made good chere the husbond came ageyne fro the  
fare and knocked at the dore of the hous.  
wherfore they were wel abasshed. Thenne sayd the olde moder thus to them  
haue no fere. But do as I shal telle to you: & care you not. and thenne she  
sayd to the ponge man. hold this swerd. And goo thou at the pate. and be  
ware they self that thou saye noo word to hym: but let me doo: And as  
the husbond wolde haue entred in his hous. and that he sawe the ponge



man holdynge a naked swerd in his handes. he was gretefully afred. And the  
 ne the old woman sayd to hym my sone thou arte ryght welcome. be not a  
 afred of this man: for three men ranne ryght after hym for to haue slayne  
 hym and by auenture he founde the pate open. and this is the cause why  
 he came hither for to saue his lyf. And thence the husband sayd to them. ye  
 haue wel done. And I can now grete thanke. And thus the yong amorous  
 wente his waye surely by the subtiltye of the moder. of his wyf. to the whi-  
 che truste thy self not. and thou shalt doo as sage and wyse.

**T**he vi fable is of an old harlotte or barde



a Noble man was somtyme. whiche had a wyf moche chaste. And  
 was wonderfayr. This noble man wolde haue goo on pylgry-  
 mage to rome. & lefte his wyf at home. By cause that he knewe her  
 for a chaste and a good woman. It happeth on a daye as she wente in to  
 the towne. A fayre yonge man was espyed of her loue. and tooke on hym  
 hardynes. and requyred her of loue. And promysed to her many grete yef-  
 tes. But she was good had leuer deye than to consente her thereto: wherefore  
 the yonge man deyde almooste for sorowe. to the whiche felawe came an  
 old woman whiche demaunded of hym the cause of the sickness.

And the yonge man manifested or discoueryd vnto her  
 alle his courage and gette aspyng helpe and counseyle of her.

And the olde woman wply and malycious sayd to hym. Be thou glad & Joyous and take good courage. for well I shall doo. and bringe aboute te they sayte in soo moche that thou shalt haue they wyl fulfilled. And after this the olde barde wente to her howe. and made a lpyll catte whiche she had at home to faste thre dayes one after another. And after she toke somme bred wth a grete dele or quantyte of mostaard spon it. And gaff it to this ponge catte for to ete it. And whan the catte smelted it she beganne to wepe and crye. and the olde woman or barde wente into the howe of the sayd ponge woman. and bare her lpyll Catte wth her. the whiche ponge and good woman receyued and welcomed her moche honest ly. by cause that alle the world held her for a holy woman. And as they were talkyng to gyder. the ponge womā had pyte of the catte whiche wepte. And demaunded of the olde woman: what the catte cryed: And the olde woman sayd to her. Ha a my fayre doughter and my fayre frend. knowe not my sorowe. And seynge theyse wordes she began to wepe. And sayd. My frend. for noo good I wyl telle the cause why my catte wepeth:

And thēne the ponge woman sayd to her. My good moder I praye you that ye wyl telle me the cause why and wherfore your catte wepeth. And thēne the olde woman sayd to her My frend I wyl wel ys thou wylst were that thou shalt neuer reherre it to no body. to the whiche promesse the good and trewe ponge woman accorded her self supposing that it had ben all good and sayd I wyl well. And thēne the olde woman sayde to her in this manere. My frend this same catte whiche thou seest pondert was my doughter. the whiche was wounder fayre gracious and chaste. whiche a ponge man loued moche. and was so moche cspysed of her loue. that by cause that she refused hym. he deyde for her loue. wherfore the goddes hanging pyte on hym. haue tordred my doughter in to this catte: And the ponge woman whiche supposed that the olde woman had sayd trouthe. sayde to her in this manere. Alas my fayre moder. I ne wote what I shall doo. for suche caas myght well happe to me. for in this towne is a ponge man: whiche deyeth almoost for the loue of me. But for loue of my husband. to whome I oughte to be chastyte. I haue not wylle graunte hym. Nevertheless I shal doo that. that thou shalt counseyle to me. And thēne the olde woman sayd to her. My frende haue thou pyte on hym as soone as thou mayst: soo that it befallē not to the lyke as it dyd. to my doughter.

The ponge womā thēne answered to her. & sayd ys he requyre me any more I shall accorde me wth hym. And ys he requyre me no more yet shal I profere me to hym.

And to thēnde. that I offende not the goddes I shall doo and accomplyshe it: as sone as I maye.

The olde

Woman thenne tode leue of her: and wente south with to the yonge man:  
 And to hym she reherred and tolde all thysse tydynges. wherof his herte syl-  
 leth with Joye. the whiche anone wente toward the yonge woman. And  
 wyth her he fulfyllid his wyll. And thus ye maye knowe the euyls whi-  
 che ben done by barbares andi olde harlottes. That wolde to god that they  
 were alle dremte.

**T**he vii fable is of the blynde man and of his wyff.



Here was somtyme a blynde man whiche hadde a fayre wyf of the  
 which he was moche Ialous. he kepte her soo that she myght not go  
 no wher. for euer he had her by the hand: And after that she was enamou-  
 red of a gentyl felawe. they coude not fynde the maner ne no place fore to  
 fulfyll theiur wyll. but not wythstondyng the woman whiche was subtil  
 and Ingenyous counseyllid to her frind h he shold come in to her hows  
 Andi that he shold entre in to the gardyn and that there he shold clymme  
 vpon the tre. Andi he dyd as she told hym. a when they had made theiur  
 entrepryse the woman came agayne in to her hous a sayd to her husbond  
 My frind I praye you that ye wyll goo in to oure gardyn for to dispor-  
 te vs a lyttle whyle there. of the whiche prayer the blynd man was well  
 content and sayd to his wyf well my good frind I wyll well. lere vs go  
 thither. And as they were vnder the perr tre. she sayd to her husbond. My



frende I praye the to lete me goo vpon the pere tree. And I shal gadre for  
 vs bothe some fayre pears. Wel my frend sayd the blynde man: I wyl well  
 and graunte therto. And when she was vpon the tree. the ponge man began  
 to shake the pere tree at the one syde. & the ponge woman on the other syde.  
 And as the blynde man herd thus hard shake the pere tree and they noyse  
 that they made: he said to them. Ha a cyp woman how be it that I see not  
 neuertheless I fele and vnderstonde it wel. But I praye to the goddes that  
 they vouchesaus to sende me my syght agayne. And as sone as he had ma-  
 de his prayer Iuppter rendered to hym his syght agayne. And when he  
 sawe that pagent vpon the tree he sayd to his wyf Ha vnhappy woman.  
 I shal neuer haue noo Iope wyth the. And be cause that the ponge wom-  
 an was reddy in speche and malpicious. she answered forthwyth to her husband  
 My frend thou art well beholden and bounden to me. for by cause and  
 for the loue the goddes haue restored to the thy syght: wherof I thanke all  
 the goddes whiche haue enhaunced and herd my prayer. for I despyng  
 moche that thou myght see me. cessed neuer daye ne nyght to praye them. &  
 they wold rendre to the thy syght. wherfore the goddesse Venus vpspyly  
 shewed her self to me and sayd that yf I wold doo some plesyr to the sayd  
 ponge man: she shold restore to the thy syght. And thus I am cause of it.  
 And thenne the good man sayd to her. Wyt myght dere wyf and good frend  
 I remercye and thanke you grettely. for myght ye haue & I grette wronge.



**The xiii fable is of the taylor: of a synge & of his seruantes**

En ought not to doo somme other. that whiche he wolde not that it were done to hym. as it appereth by this present fable. of a synge whiche had a taylor whiche was as good a workman of his craft. as any was at that tyme in all the world. the whiche taylor had wyth hym many good seruantes. wherof the one was callid medus. whiche surmounted all the other in shapping or in sewynge wherfore the synge commaunded to his styward that the sayd taylor shold fare well. and haue of the beste mete and of delycious drynke.

It happeth on a daye that the mayster styward gaff to them ryght good and delycious mete in the whiche was somme hony. And by cause that medus was not at that same feste. the styward sayde to the other they shold kepe somme for hym of thes mete. And thenne the mayster taylor answerd. he muste none haue. for of he were here. he shold not ete off it. for he ete neuer uone hony. And as they had done. Medus came. And demanded of his felawes. why kepte yow noo parte of this mete for me. And the styward answerd and sayd to hym. By cause that thy mayster sayd to me that thou ete neuer no hony. And ther fore noo parte of the mete was kepte for the. And medus answerd thenne neuer one word but beganne to thynke. how he myght paye his mayster. And on a daye as the styward was allone wyth medus he demanded of Medus. yf he knewe noo man that coude werke as well as his mayster. And medus sayd nay and that it were grete dommag of a felenes that he had And the styward demanded what felenes it was. And thenne medus answerd to hym. My lord whan he is entred in to his fransy or wodenes. there cometh vpon hym a rage. And how shall I knowe it sayd the styward. Certeyn by my lord sayd medus. whan ye shall see that he shall sytte at his wynde. and that he shall lose here and there. And shall smyte vpon his bord wyth his fyft thenne maye ye knowe that his felenesse cometh on hym. And thenne wythout ye take hym and bynde hym. And also bete hym well he shal doo grete harme and dommag. And the styward sayd too hym. Take not therof my frend. for well I shall beware my self of hym. And on the mornynge next folowynge The styward came for to see the taylor. And whan medus whiche knewe well the cause of his comynge. toke awaye secretly his maysters shetes. and hydde them. And on the his mayster beganne for to lose after them. and sawe and scryed all aboute here and there and beganne to smyte vpon the borde. and

thenne the mayster styward beganne to loke on his maners. and sodenly  
 made hym to be take and holde by his seruantes. And after made hym to  
 be bound and well beten. Thenne was the mayster tapler all abashed. &  
 demaunded of them. Wherfore doo ye bete me so outragiously.  
 what offence haue I done. wherfore I muste be bound and thus be beten.  
 And thenne the styward sayd to hym in this maner. By cause that mede  
 us to lode me. that thou art frantysch. And yf thou be not well beten thou shol  
 dest doo grete harme and damage. And thenne the mayster came to hys  
 seruant Medus and rygorously sayd to hym. Ha a cruel bope fylled  
 wth cruel wordes. whan sawest thou me madde And his seruant pro  
 dely answered to hym. My mayster whan dydest thou see that I ete no ho  
 ny. And therefore I threwe to the one bole for another. And the  
 mayster styward. and all his seruantes beganne thenne to laughe. And  
 sayd alle that he hadde well done. And therefore men ought not  
 to do to ony other that thyng whiche they wyl not that men dyd to them

¶ Here enden the fables of Alfonso.

¶ And here folowen other fables of  
 Poge the florentyn.

¶ The first fable is of the subtiltye of the woman for to  
 derepue her husbound.





**T**he carterle or fallshede of the woman is wonder mercuriellous as  
 it appiereth by this fable of a marchaunt whiche was wedded off  
 newe into a fayre and ponge woman the whiche marchaunt wente out  
 the see for to bye and selle. and for to gete somewhat for to lyue honestly.  
 And by cause that he dwelled to longe. his wyf supposed that he was  
 dede. And therfore she enamored her self wth another man. whiche dyd to  
 her mylse good. as for to haue doo make and bylde up his hows of newe  
 the whiche had grete nede of reparation and also he gaf to her all newe  
 vensples to kepe a household. And wythin a longe tyme after the depa-  
 tyng of the marchaunt he came agayne in to his hous whiche he sawe ne  
 we bylde and sawe bysshes pottes pannes. and suche other hushold wher  
 fore he demaunded of his wyf how and in what maner she hadde founde  
 the sacion and the meane for to haue repayred soo honestly his hows.  
 And she answerd that it was by the grace of god. And he answerd. Blyssid  
 be god of it. and when he was wythin the chambre. he sawe the bedde ryche  
 ly couerd. and the walles wel hanged. & demaunded of his wyf. as he had  
 done before. And she answerd to hym in lyke maner as she dyd before.  
 And therfore he thanked god. as he had done to fore. And as he wold sette  
 hym at his dyner ther was brought befor hym into his wyf a childe of thre  
 yere of age. or there aboute. wherfore he demaunded of his wyf. Wy frend to  
 whome belongeth this fayre chylde. And she answerd. Wy frende the holy  
 goost of his grace hath sente it to me. Thenne answerd the marchaunt to  
 his wyf in this maner I rendre not graces ne thanks not to the holy gost  
 of this. for he hath taken to moche payne & labour for to haue it made up  
 myn owne wythe. And I wyl that in no maner wyse he medle noo more  
 ther wth. for suche chynge belongeth to me for to doo it. and not to the  
 holy gooste.

**T**he second fable is of the woman and of the pporryte

**T**he generacion or byrthe of the pporryte is moche dampnable and  
 euylle. As it appiereth by this fable & as poge refereth to 86. whi-  
 che sayth. that somtyme he fond hym self in a good felawship whe-  
 re he herd a fable whiche was there refered. Of the whiche the tenour so-  
 loweth. and sayd the sayd poge that of alle the goodes of this world The  
 pporryte ben possessours. for how be it that an pporryte haue somtyme  
 wyll for to helpe somme poure and Indigent. Neuerthelesse he hath a con-  
 dycion wythin hym self that is to wete. that he sholde rather see a man at  
 the point of deathe. than for to saue his lye of an half peny. And this presu-  
 mion is called pporryte. as ye shal here hereafter by the fable folowyn the



whiche sayth that one beinge in the felawshipp of Dage referred. that som  
 tyme the custumme of alle the poure was that they wente byfore the folkes  
 dores wythout sayenge any word. It happed thence on that tyme that a  
 poure man moche sayre and of good lyf wente to serche his lyf from one  
 dore to another. And vpon a dape amonge other he wente & sette hym selfe  
 vpon a grete stone before the pate of a wydowe. whiche wydowe was  
 accustomed to geue hym curte somwhat. And whan the good woman kne  
 we that he was at hir dore she dyd do bringe hym his portion as she was  
 accustomed for to doo. And as she gaf to hym the mete she looked on him  
 And seying hym so sayre. and well made of body. she thence fylled of car  
 nal concupiscence. and breuynge in the fyre of loue. requyred. & Instatly  
 prayed hym that he wold retourne thyder wythin thre dapes. and pro  
 mysed to hym that she shold geue to hym a ryght good dyner. and the pou  
 re sayd to her that he shold doo so. And whan he came agayne. he sette  
 hym selfe as before. atte dore of the wydowes hous. whiche the woman  
 knewe well whanne he shold come. wherfore she came to the pate and said  
 Come wythin good man. for nowe we shall dyne. to the whiche prayer  
 the poure man assented. and entred wythin the hous. the whiche wydowe  
 gaf to hym good mete. and good drynke. And whan they had wel dyned  
 the sayd wydowe pressed the good man strongly and after she byssed  
 hym. requyringe hym that she myght haue the coppe of his loue. And then  
 the poure man all ashamed and vergonyous knowynge her chaughte  
 and her wylle. answered thus to her. Certayne my good lady I dare not.  
 But neuerthelesse he wold sayne haue done it. And the wydowe all

embraced w<sup>th</sup> some besetted and praye<sup>d</sup> hym more and more. And whā  
the poure man sawe that he myght not excuse hym self. he sayd to the wy-  
dowe in this manere. My frend I say that thou desyrest it for to do so mo-  
che and so grete an envyle I take god to my wytnes. that thou arte causet  
of it. for I am not consentynge to the sayte or dede. but saynge these wor-  
des he consented to her wyll.

**T**he thirde fable is of a yonge woman whiche  
accused her husbond of culpe or blame.



**P** Dge florentyne sayth that somtyme ther was a man named Me-  
rus de paris. the whiche of his age was enonge the florentyns  
wysst sage and wysse wyfe : This Merus had a fayre daughter. the  
whiche he maryed w<sup>th</sup> a wysse fayre yonge man and a wyche. And off  
good parentage or byndred. the whiche yonge man the next daye after the  
fest of his weddinge byde lede her in to his castel. a lxxijl waye w<sup>th</sup>oute  
the Cytie of florence. and w<sup>th</sup>in fewe dayes after. this yonge man brou-  
ght his wyf ageyne in to florence unto the hous of her fader Merus. The  
whiche made thenne a feste as it was custumed to doo at that tyme in so  
me place w<sup>th</sup> dayes after the weddinge. Whanne this newe maryed wo-  
man was come ageyne to her faders howe. she made not our good chere.  
But ever she had her loke downward to the erthe. aeful tryfle thoughtfull  
and melancolous. And whanne her moder perceyved and sawe her dought-  
ter so sorowfull. and of mournynge contenance. she called her w<sup>th</sup>in a



wardroppe where as no body was. But they two: and asked of her for what  
 saynge. how fare ye my daughter. what wante you. haue you not al thin  
 ges comynge to you after your desyre and playsaunce. wherfore take ye  
 so grete thought and melancolpe. And thenne the daughter wepyng full  
 tenderly sayd to. the moder in this maner. Alas my moder ye haue not ma  
 rryed me to a man. for of suche a thyng that a man oughte to haue. he  
 hath neuer a defe. sauf only a lytyl parte of that thyng for the which wed  
 dyng is made. And thenne the moder right wroghte and sorowful of this  
 euyl fortune wente toward her husbond Nerus and tolde to hym the euyl  
 auenture and happe of theyr daughter. wherof he was grete wrothe &  
 fore troubled. and sone after this fortune was also dyuulged. manifeste  
 and knowen amonge all the lygnage of Nerus. wherof they were all so  
 rowfull and grete abasshed. how this sayre man. to whome god had  
 lent soo many good vertues and that had soo many pestes of grace. as is  
 beaute. rychesse. and good Renomme and that he was Indygent or sau  
 tyf of that thyng wherfore maryage is made. Neuertheles the tables were  
 sette and couered And whanne the tyme of dyner came. the ponge mā cam  
 in to the hows of Nerus wpyth his frendes and parentes. And Incontynēt  
 they sette them all at table. somme wpyth heuy and sorowfull herte. and  
 the other wpyth grete Joye and pleasyr. And whanne the ponge man sawe  
 that all his frendes maad good chere. And that all the parentes of his  
 wpyf were heuy and melancolpous. he prayed and besoughte them if they  
 wolde take hym the cause of theyr heuynes and sorowe. But none of them  
 all answered. Neuerthelesse he prayed. and besoughte them yet agayne. And  
 thenne one of them ful of sorowe and more lyberall than all the other.  
 Sayd thus to hym Certayn my sayre sone. thy wpyf hath told to vs that  
 thou art not man parfyghly. for the whiche wordes the man began to  
 laughe. and sayd wpyth an hyghe voyce that all they that were there myg  
 ht vnderstande what he sayd. My lordes and my frendes make good che  
 re for the cause of your sorowe shall soone be peasyd. And thenne he be  
 pyng clothed wpyth a shorte gowne vntydde his hose. and toke his membre  
 wpyth his hande. whiche was grete and moche suffisaunt vpon the table:  
 soo that all the felawship myght see it. wherof the sayd felawshippe was  
 glad & Joyefull. wherof somme of the men despyred to haue as moche: &  
 many of the wymmen wysshed to theyr husbondes suche an Instrumēt:  
 And thenne somme of the frendes and parentes of Nerus daughter wente to  
 ward her and sayd to her: that she had grete wronge for to complayne her  
 of her husbond. for he had well wherwpyth she myght well be contented  
 And blamed her grete of her folpe. to whom the ponge daughter answered  
 My frendes why blame ye me. I complayne me not wpythout cause. for

our ass. whiche is a brute best hath well a member as grete as myn arme  
 and my husband whiche is a man: his member is vnnethe half soo grete:  
 wherfore the symple and yonge damoyzell wendi that the myn soldr haue  
 it as grete and gretter than Asses.  
 Therfore it is sayd ofte. that moche larders he of that that a foolke thyn  
 best or wench.

**T**he fourthe fable is of huntynge and hawkyng



Dge of florēyn rehereth to vs how ones he was in a felawship  
 where men spake of the superflue rate of them which gouerne the  
 dogges and hawkes. wherof a mylannoye named Paulus begā  
 ne to lause and laushyng requyred of Poge that he wold reherre somme  
 fable of the said hawkes. And for sone of all the felawshyp he sayd in this  
 manere. Somtyme was a medecyn whiche was a mylannoye This me  
 decyn helde all soles of all maner of fols: and how and in what manere  
 he dyd hele them. I shall telle it yow. This medecyn or leche had wpythin  
 his howe a grete gardyn And in the myddes of it was a depe and a brode  
 pytte whiche was full of styndynge and Infected water: And wpythin the  
 same pytte the sayd medecyn putte the soles after the quantyte of theyr so  
 llyssnes. somme vnto the ones and the other vnto the bely. And there he

bounde them faste at a post but none he putted deeper than vnto the flomark for doubte of greter Inconuenient. It happed thence that amonge other was one brought to hym. whiche he putted in the sayde water vnto the thye: And whā he had be by the space of vii dayes wythin the said water. he began to be peaspble and gate his wytte agayne. And for to haue take somme despoite and consolation he prayed to hym whiche had the kepynge of hym. that he wolde not departe fro the gardyn: And thence the keepar that kepte hym vnbaunde hym fro the stake. and had hym oute off the water. And whan he had be many dayes oute of the pytte he wente well vnto the yate of the gardyn but he durste not goo oute. lesse that he sholde be putte ageyne wythin the said pytte And on a tyme he wente aboue vpon the yate. and as he looked al aboute. he sawe a sayte yonge man on horsback. whiche bare a sperchawke on his spytte. And had wyth hym two sayte spaynells. wherof the sole was all abasshed: And in dede as by caas of nouelte: he called the sayd yonge man and after he said to hym benyngly. My frend I praye the that thou wylt telle me what is that wherupō thou art sette. And thence the yonge sone sayd to hym that it was a hors whiche proufftyd to hym to chace: and bare hym wher he wolde.

¶ And after the sole demaunded of hym. And what is that whiche thou be sett vpon thy spytte. and wher to is it good? And the yonge man answered to hym. It is a sperchawke whiche is good for to take partryches & quayles. And yet ageyne the sole demaunded of hym My frend what are those that folowe the. and whetto ben they good. And the yonge man answered to hym they be dogges whiche are good for to fetch and fynde partryches and quayles. And whan they haue reffed them. my sperchawke taketh them. wherof procedeth to me grete solas and playsure. And the sole demaunded ageyne. To pour aduys the takynge that ye doo by them in a hole yere. how moche is it. shall it bere to the grete prouffyte. & the yonge man answered to hym foure or fyue crownes or there aboute. And no more sayd the sole. And to pour aduys how moche shalle they dispende in a yere. And the yonge man answered by orl. Crownea. ¶ And whanne the sole herde thysse wordes. he sayd to the sayd yonge man.

¶ And my frend I praye the that soone thou wylt departe fro hene. for yf oure physicien come. he shall the putte the wythin the sayd pytte by cause that thou art a sole. I was putte in it vnto the thye: But therein he shold the putte the vnto the chynne. for thou doste the gretest folpe that euer I herde speke of.

¶ And therefore the stude of the huntynge andi hawdynge is a slousfull cure. And none oughe to do it wythout he be moche ryche andi man of



lynelode And yet it ought not to be done ful oft. But somtyme for to take  
disporte and solas. and to dryue away melancolye:

**The 3 sabbie is of the temptacion of somme monstres:**



**D**oge of florence recyeth how in his tyme one named Hugh pry-  
re of the medpryns. sawe a catte whiche had two hedes. And his  
legges bothe before and besynde weredouble. as they had be Jop  
ned all to gyder. as many folke sawe. Item aboute the marches of ytalpe  
wpythin a medowe was somtyme a Lowe. the whiche cowe made and de-  
syuerd her of a serpent of wonder and right wteruylous greetnesse. right  
hydous and ferdfull. For firste he hadde the herde gretter than the hede  
of a calf. Secondly. he had a necke of the lenth of an Asse. And his  
body made after the thynesse of a dogge. And his tryll was wonder grete  
thynke and longe wpythout comparyson to any other. And whanne the  
Lowe sawe that she hadde made suche a byrthe. And that wpythin her bely  
she had borne soo ryght horryble a bestie. she was all ferdfull. And lyfte  
her self up and supposed to haue fledde a weye. But the serpent wpyth his  
longe tayll enlanced her two hynder legges. and the serpent thanne bega-  
me to souke the Lowe. And dede soo moche and souked soo longe tyll that  
he founde somme mylde. And whan the Lowe myght scape from hym

she fledde into the other syne. And Incontinent her pappes & her hye  
 der legges and all that the serpent touched was all black a grette space off  
 tyme. And soone after the sayd Lowe made a saye calf. the whiche mer  
 ueylle was annouced or sayd to the sayd Pope he beyng atte ferrare.  
 And yet agayne soone after that ther was fond wthyn a grette Ryuer a  
 monstre maruylous of the see of the founte or lykenesse whiche foloweth.  
 First he had from the nauylle upward the sympletyude or lykenesse of  
 a man. And from the nauylle downward. he had the founte or mapynge  
 of a fyssh. the whiche parte was Iwelle that is to wete double.  
 Secondly he had a grette berde. And he hadde two wonder grette hornes  
 aboue his erres. Also he hadde grette pappes and a wonder grette and horribel  
 mouth. And his handes reched into his entraylles or bowelles. And at  
 the bothe his elbowes he hadde wynges. Rycht biode and grette of fysshes  
 maples. wherwyth he swymmed. And only he hadde but the hede oute of the  
 water. It happed theune as many wymmyn bouled and wesshe at the  
 porte or haum of the sayd ryuer. that this horribel & ferdful bestes was  
 for lacke and defaulte of mete came swymmyng toward the sayd waman.  
 Of the whiche he toke one by the hand. and supposed to haue drawe her in  
 to the water. but she was stronge. and well aduysed and reyssted agynste  
 the sayd monstre. And as she defended her self. she beganne to crye wth a  
 hygh voice. help help. to the whiche came runnyng fyue wymmyn : whiche  
 by hurlyng and drawyng of stones byld and slewe the sayd monstre..  
 For he was come to sette wthyn the sande. wherfore he myght not retourne  
 in the depe water. And after whan he ended his spyte he made a ryght  
 lytel crye sayng that he was soo diffourmed and soo moche cruel. For  
 he was of grette compulsiue more than ony mans body. And yet sayth Po  
 ge in this manere. that he beyng at ferrare he sawe the sayd monstre.  
 And sayth yet that the yonge chyldren were custome for to goo bathe and  
 wesshe them wthyn the sayd Ryuer. But they came not all agayne. wher  
 for the wymyn wesshed ne buled nomore theyr clothes at the sayd porte.  
 For the folke presumed and supposed that the monstre byld the yonge chyl  
 dren. whiche were drownd. Item also wthyn a lytel whyle after it befelle  
 aboute the marches of ytalpe that a chylde of fourme humayne whych had  
 two hedes and two bysages or faces beholdyng one opon the other and  
 the armes of eche other embraced the body the whiche body fro the nauell  
 upward was ioyned sauf the two hedes. and from the nauell downward  
 the bymes were all separated one from other in suche wyse that the bymes  
 of generacion were shewen manifestly. Of the whiche chylde the bymynge  
 came into the persone of the Pope of Rome.



**The fypthe fable is of the parson of the dogge & of the Biffhop**



**I** Alur dothe and causeth all thyng to be done vnto the halowynge  
ageynne of a place whiche is prophane or Interdyte . As ye shall  
nowe here by this present fable . **O**f a prest dwellynge in the contrey  
whiche somtyme had a dogge whiche he loued moche. the whiche prest was  
moche ryche . The sayd dogge by proesse oftyme dede. And whan he  
was dede. he entyd and buryed it in the churchyard for cause of the grete  
loue whiche he loued hym. It happed thenne on a day his Biffhop knewe it  
by thaduerspement of somme other wherfore he sente for the sayd prest. &  
supposed to haue of hym a grete somme of gold. or els he shold make hym  
to be straitly punysshed. And thenne he wrote a lettre vnto the said prest  
of whiche the tenour conteyned only that he shold come & speke wth hym  
And whan the prest had redde the lettres. he vnderstood wel all the cas. &  
presupposed or beithought in his courage. that he wold haue of hym som  
me syluer. for he knewe wel ynough the condicions of his Biffhop. A  
forthwith he toke his breuparpe & an L cranes wth hym & wente for to  
speke to his prelate. & whan he came before hym. the prelate beganne to re  
member and to shewe to hym the enormyte of his mysdede. And to hym  
answerd the prest whiche was ryght wyse sayng in this manere.

**O**f my ryght reuerende fader. yf ye knewe the iudic  
cayne prudence of whiche the said dogge was fylled. ye shold not be mer  
ueylled yf he hath well deservyd for to be buryed honestly: And



wooshipfully amonge the men. he was all fylled w<sup>th</sup> humayn wytt as  
 wel in his l<sup>yf</sup>. as in thartyle of the dethe and thenne the bysshop said how  
 may that be: reherre to me thenne all his l<sup>yf</sup>. Certaynly ryght reuerende  
 fader ye oughe well to knowe. that whanne he was atte thartyle and at  
 the popnt of dethe. he wolde make his testament. and the dogge knowynge  
 your grete neede and Indigence. he bequethed to you an houndred crow  
 nes of gold. the whiche I brynge now vnto you. And thenne the  
 bysshop for loue of the money he assylded the preest. And also graunted  
 the sayd sepulture. And therfore s<sup>p</sup>uer causeth all thyng to be graunted  
 or done.

¶ The vii. fable is of the foye of the cock and of the dogges.



Let the salary or payement of them that moouen other is for to be  
 morqued at the last as it appiereth by this present fable of a Cock  
 whiche somtyme sawe a foye come toward hym fore hongry and samf-  
 shed. whiche Cock supposed wel h<sup>e</sup> the came not toward hym but for to ete  
 somme henne. for whiche cause the Cock made at his hennes to slee vpon  
 a tree. he beganne to crye toward the cock good tydynes good tydynes.  
 And after he salawed the cock ryght reuerently. a demaunded of hym thus.  
 O godsp what dost thou there soo hyghe. And the hennes w<sup>th</sup> the. Hastie  
 not thou herd the good tydynes worthy a proffitable for vs. And  
 thenne the Cock full of malice answered to hym: Nay verily godsp But

A praye telle the & reherse them vnto vs. Thanne sayd the foye to the col  
 Certaynly godsey they be the best that euer ye herde: for ye may go and  
 come. talke and communicque amonge all bestes wth out ony harme or  
 dominage And they shall doo yow bothe please and all seruyse to them  
 possible. for thus it is concluded and accorded & also confirmed by the  
 grete counseyll of all bestes. And yet they haue made commanndement  
 none be soo hardy to bepe ne lette in noo wyse ony other. be it neuer so litel  
 a best. for the whiche good tydynges I pray the that thou wylt come dou  
 ne. to thende that we maye goo and synge. Te deum laudamus. for Ioye  
 And the Colk whiche knewe well the fallaces or falsshede of the foyeans  
 werd to hym in this manere: Certaynly my broder & my good frend thou  
 hast brought to me ryght good tydynges wherof more thā A tymes I shal  
 thanke the And saynge thys wordes the col lefte by his necke. and his fet  
 and looked ferre from hym what godspyn wher aboute lokest thou. And the  
 Col answered to hym: Certaynly my broder I see two dogges strongly  
 and lyghtly runnyng hytherward wth open mouthes. whiche as I suppo  
 se come for to brynge to vs the tydynges whiche thou hast told to vs. And  
 thanne the foye shoke for fere of the two dogges sayd to the col. God be  
 wth yow my frend. It is tyme that I departe fro hens. or thys two dog  
 ges come nether. And saynge thys wordes toke his waye & ranne as faste  
 as he myght. And thanne the col demaunded and cryed after hym. godspyn  
 why rennest thou thus. yf the sayd parte is accorded thow oughtest not to  
 doubt no thyng. Ha a godspyn sayd the foye from ferre. Doubte that thys  
 se two dogges haue not herd the detraict of the pety. And thus whanne a  
 begger is begged. he receyued the salary or payement. whiche he oughte to  
 haue. wherfore lete euery man bepe hym self ther fro.

P Dyrus reherceth that there were two wymmen in rene: whiche he  
 knewe of dyuerse age and forme: whiche came to the curtezan by  
 cause to haue and wyne somwhat wth thes bodys. whome he receyued  
 and happeth that he knewe the sayrest of bothe wyues. and that other ones  
 and soo departed. And afterwarde whanne they sholde departe he gaf to  
 them a pyere of lynen clothe. nut decernynge how moche one of them shold  
 haue to her parte and porcion. And in the partynge of the sayd clothe fylle  
 betwyne the wymmen a stryf by cause one of them demaunded two partes  
 after the pygner of her werbe. and the other the half after the pyre persones  
 Eche of them shewynge dyuersely thes reasons.

That one saynge that she had suffred hym twyes to doo his please.  
 And that other pretended: that she was redy & in her was noo defaute

ponge man had dwelled longe wyth hym and coude parfly make the pyllys. he departed fro his mayster and wente in to straunge countre where as he was knowen. and lete men there to vnderstonde that he was a connyng phisycien and coude gyue medecynes for al maner maladyes and sekenesses: and mynystred alwey his pyllys to euery man that came to hym for one remedye. And it was so that a poure man of that place where he was come to hym. and complayned how he had losse his asse. and prayed hym to gyue to hym a medecyne for to fynde his asse agayne. And he gaf to hym the pyllys. and badde hym to receyue and take them. And he sholde fynde his asse. And this poure man dyd soo and after wente in the felde and sought to seke and lose after his asse. And so delynge the pyllys wrought soo in his bely: that he muste nedes go purge hym and wente amonge the reed and there casyd hym. And there anon he found his asse wherof he beyng moche Joyefull ranne in to the towne. and tolde and proclaimed that by the medecyn that he had receyued of the phisycien he hadde founde his asse. whiche thyng knowen all the synple people reputted hym a moche connyng man. whiche coude noo thyng doo but make pyllys. And thus many fooles are ofte taken for wyse and connyng. ¶ For he was reputed to heale all maner sekenesses. and also to fynde asses.

There was in a certeyn towne a widdow that wolde a widdow for to haue and wedded her to his wyf and at the laste they were agreed and suted to gyder. And whan a yonge woman beyng seruait wyth the widdow herd therof: she came to her maystresse. and sayd to her. Alas maystresse what haue ye done: why sayd she: I haue herde saye sayde the mayde. that ye be assured and shall wedde suche a man. And what then she sayd the widdow. Alas sayd the mayde I am sorpy for now. by cause I haue herd saye that he is a peryllous man. for he lape so ofte and knewe so moche his other wyf that she deyde therof. And I am sorpy therof. That yf ye shold falle in lyke cas to whom the widdow answerd and sayd. forsothe I wolde be dede for there is but sorow and care in this world. This was a curteys excuse of a widdow &c.

¶ Compted by me. R. Pynson.



And soo fro wordes they came to strokes and cratching w<sup>th</sup> nayles. and drawyng theyr here. in so moche that theyr neyghbours came to this bataylle for to departe them. And also theyr owne and propre husbondes. not knowyng the cause of theyr stryfe and debate. eche of them defendyng his wyues cause. And fro the fyghtyng of the wywomen it aroos and came to theyr husbondes w<sup>th</sup> buffetys and castyng of stones. soo longe that me ranne b<sup>etwene</sup> them. And after the custumme of Rome bothe the husbondes were brought to pryson beryng enemyte eche to other and durde no thyng the cause wherfor. The sayd cloth is seile in the handes of the wy men secretly yet not departed. But it is secretly argued amonge the wy men in what wyse that this mater shal be demyded. And I demaunde off doctours what the same is of it.

He sayth also that a marchaunt of florence bought an hors of a man. and made his couenaut w<sup>th</sup> the seller for xxv ducattes for to paye forth w<sup>th</sup> in hande xv ducattes. And as for the rest he shold abyde dettour and owe. And the seller was content. and therupon despyced the hors and receyued the xv ducattes. After this a certayn terme the seller demaunded off the buyer the resydue. And he denyed the payement. and had hym holde bys couenaut: for the buyer sayd we were accorded h<sup>e</sup> I shold be thy debitor. And yf I shold satisfye and paye I shold nomore be thy dettour. et cetera. And soo he abode dettour.

He telleth also that ther was a carryd of Jene hyed in to fraunce for to make warre agens the Englysshmen. of the whiche carryd the patroner bare in his shylde an paynted open hede. whiche a noble man of fraunce behelde and sawe. and sayd he wol auenge hym on hym that bare the armes wherupon aroos an altrecation so moche. that the frenschmen prouoked the Januere to bataylle and fyght therfor. The Januere acceptyd the prouocation: and came at the daye assignyd in to the felde w<sup>thout</sup> ony arape or habylementis of warre. And that other frenschman came in moche noble apparayll in the felde that was ordeyned. And the patroner of the carryd sayd wherfore it is h<sup>e</sup> we two shold this daye fyghte and make bataylle for I saye sayd that other h<sup>e</sup> thyne armes ben myn & belongeth to me to foie that thou haddest them. Ther the Januere said it is no nede to make one bataylle therfor. for the armes h<sup>e</sup> I bere is not the hede of an oye But it is the hede of a cowe whiche thyng soo spoken the noble frenschman was abasshed & so departed half mocked.

Also he saith h<sup>e</sup> ther was a phisic<sup>ie</sup> dwelling in a cyte whiche was a conyng man in h<sup>e</sup> science & he had a seruant a yonge man whiche made pyllis after a certeyn fourme that he shewed to hym & whan this

